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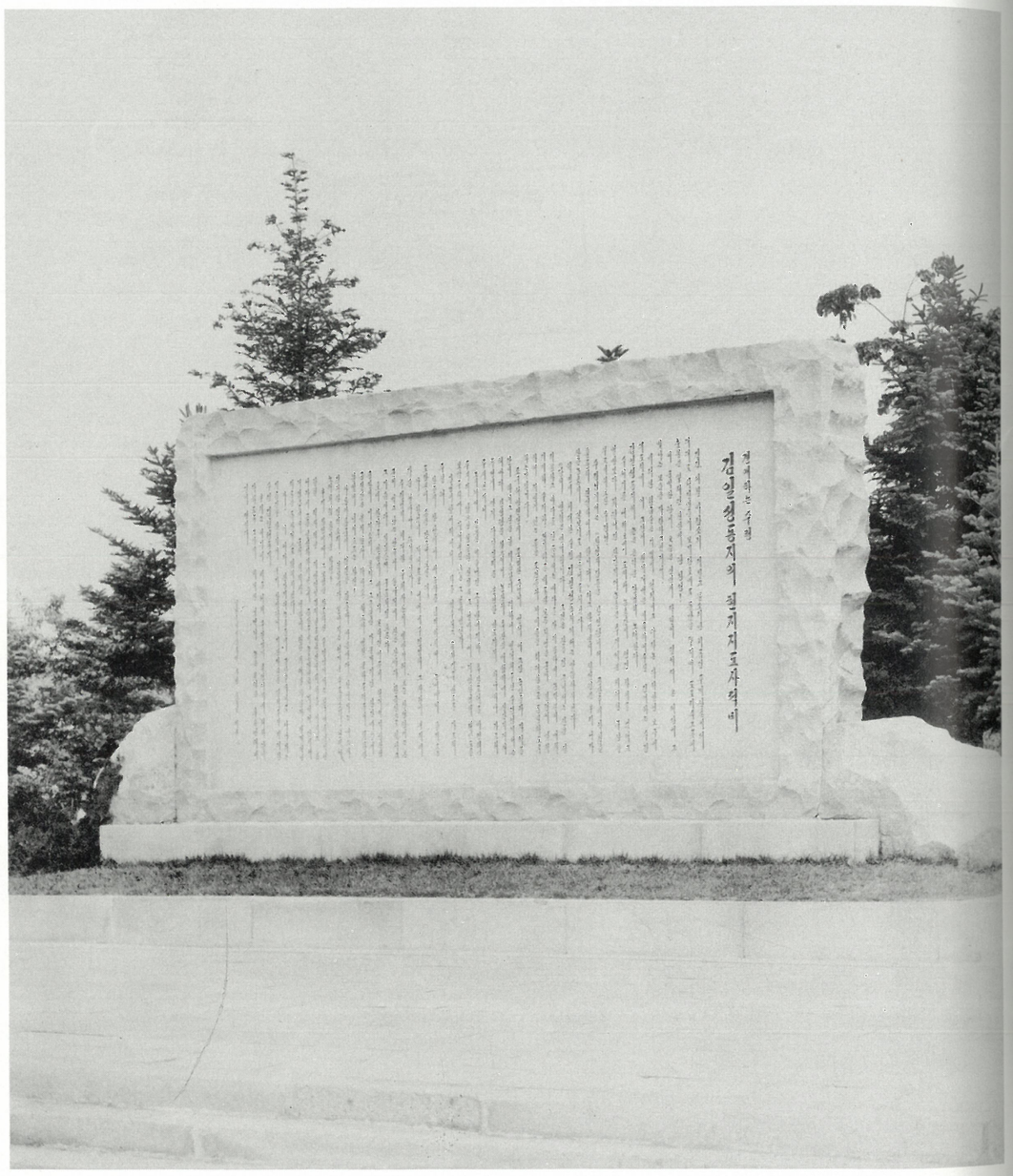

The great leader President Kim Il Sung gives on-the-spot guidance to the Changchon Cooperative Farm on the outskirts of Pyongyang

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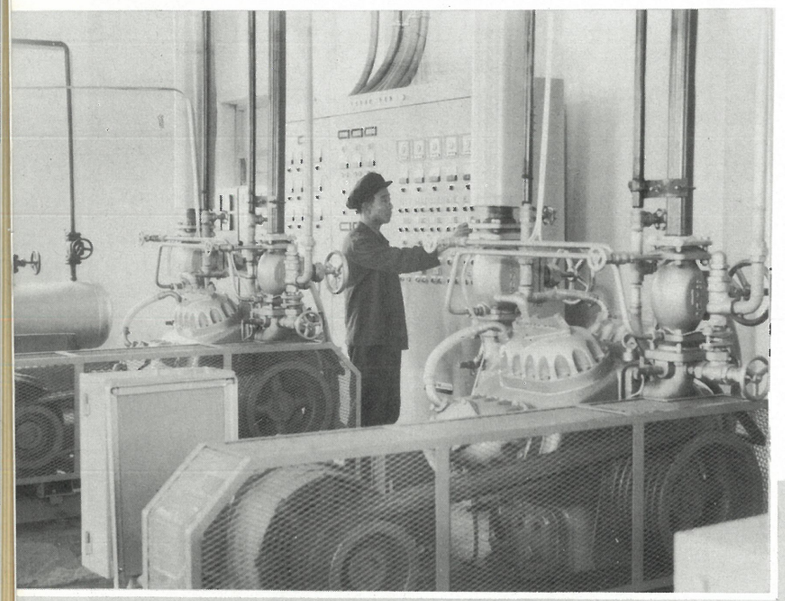
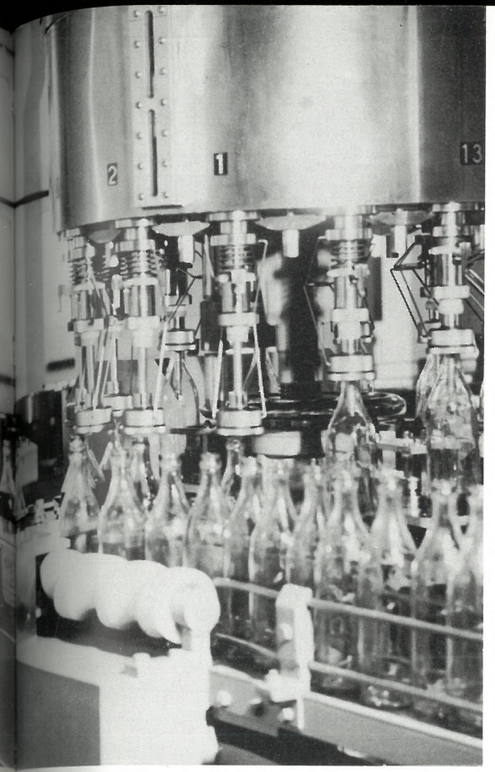
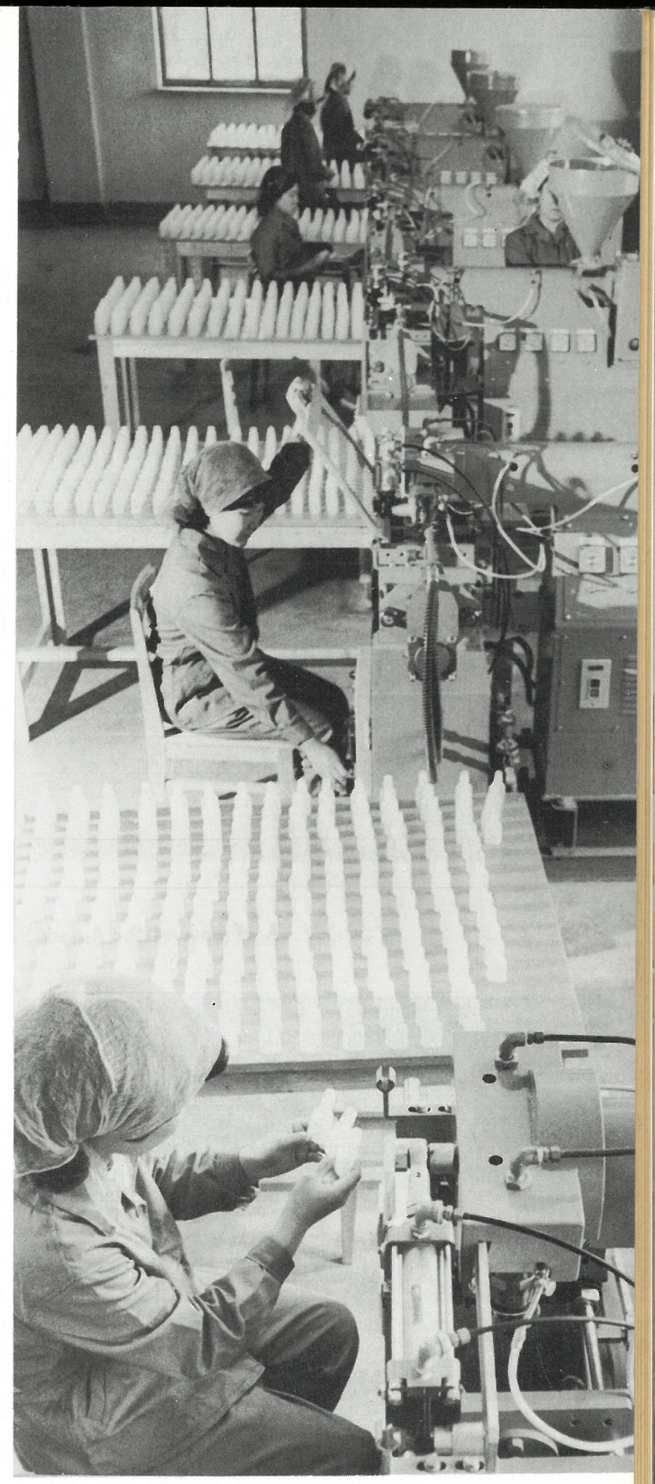
Factories Provided by Koreans in Japan as Gifts of Loyalty



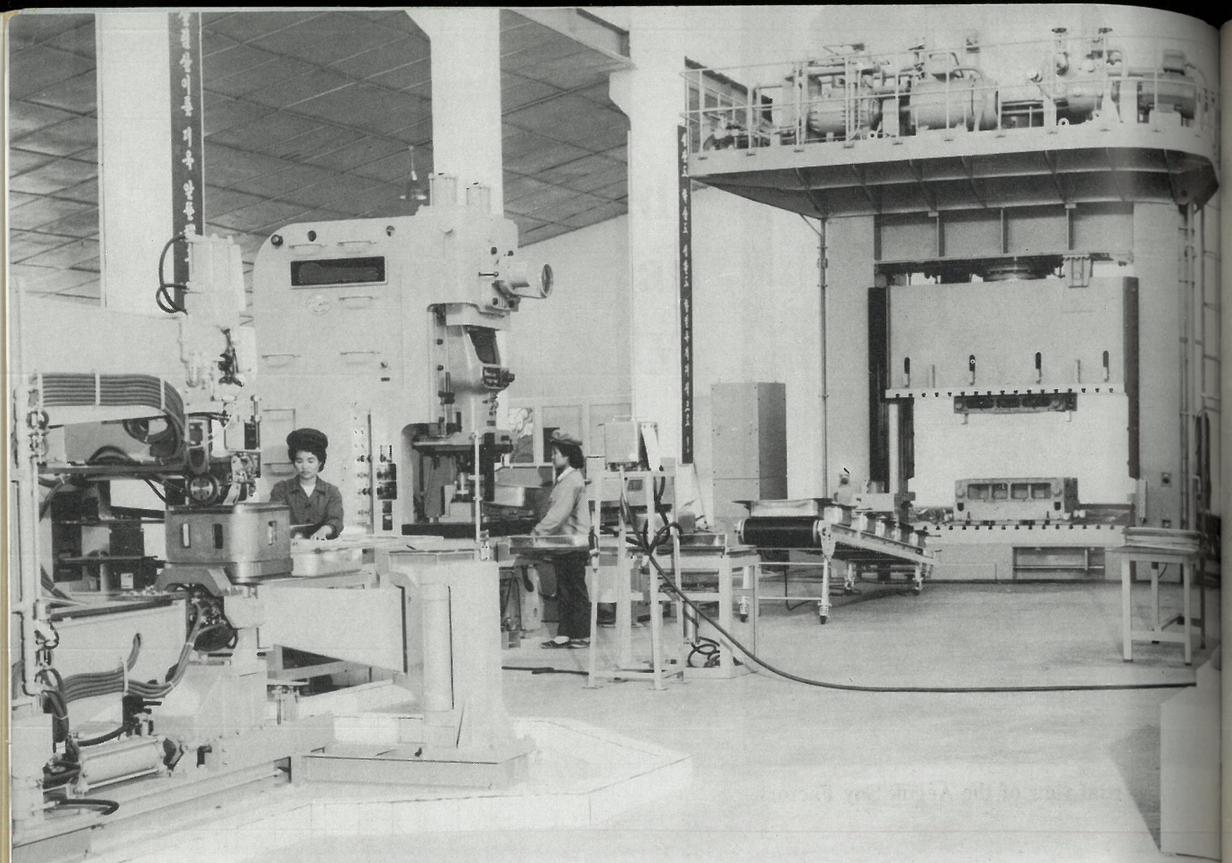


A partial view of the Aeguk Soy Factory

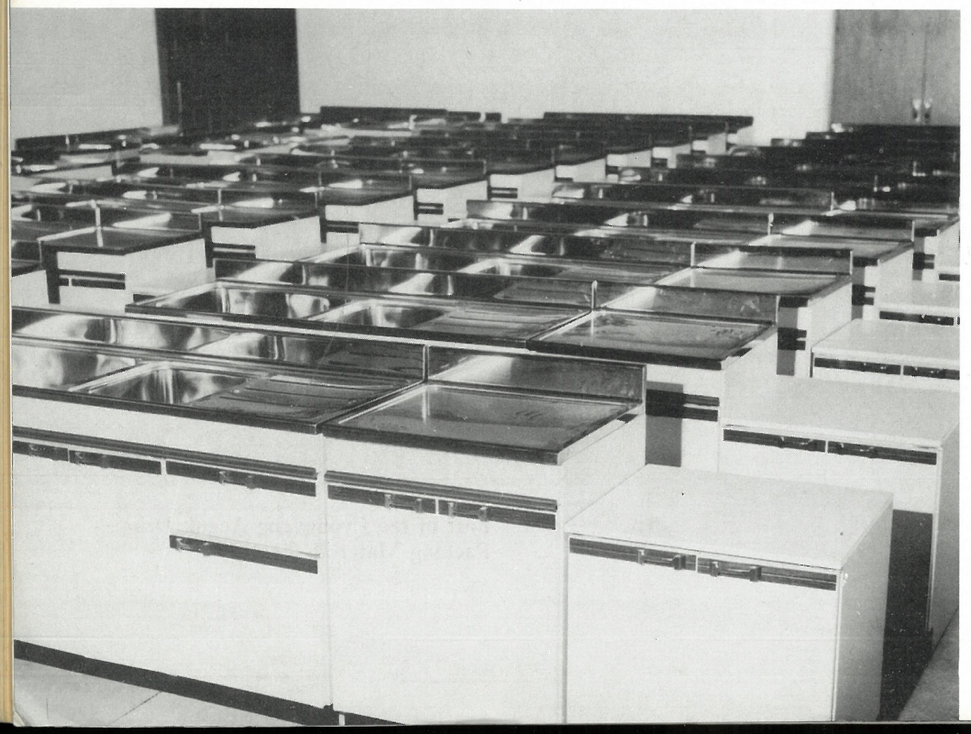
Part of the Aeguk Vegetable Factory



Part of the Pyongyang Aeguk Drug Packing Materials Factory



A glimpse of the Aeguk Scullery Factory



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KIM IL SUNG

On the Three Principles of National Reunification

Conversation with the South Korean Delegates to the High-Level Political Talks between North and South Korea

May 3 and November 3, 1972

On May 3 and November 3, 1972, the great leader Comrade Kim Il Sung received the delegates of the south Korean side who came to north Korea to attend the north-south high-level political talks and conversed with them.

In his talk with Li Hu Rak on May 3, 1972 the great leader clarified the historic three principles of national reunification. In his talk with Choe Gyu Ha, Li Hu Rak and Chang Gi Yong on November 3, 1972, he mentioned the question of north-south cooperation.

The three principles of national reunification set out by the great leader Comrade Kim Il Sung in his talk with the south Korean delegates became the basis of the North-South Joint Statement, and they serve as the only correct reunification programme which enjoys the unqualified support and approval of the entire Korean people.

The three principles, the question of north-south cooperation and other reunification proposals advanced by him demonstrate their correctness and vitality more clearly as the days go by, and powerfully inspire the entire Korean people in their struggle for the country's independent and peaceful reunification.

On the occasion of the 10th anniversary of the publication of the historic North-South Joint Statement, the Editorial Board of *Korea Today* gives the full text of the conversations the great leader Comrade Kim Il Sung had with the south Korean delegates to the north-south high-level political talks.

☆ ☆

1. ON THE THREE PRINCIPLES OF NATIONAL REUNIFICATION

I am glad to meet you today.

I am much delighted and also greatly moved that we, fellow countrymen, have met after a long separation owing to the division of the nation.

You say you have come to discuss the question of national reunification in spite of all obstacles. Your act is very courageous and daring. It is very gratifying that the south Korean authorities have made a decision to participate in the north-south political talks and sent you as the delegate. We warmly hail the step.

In my speech of August 6 last year, I made it clear that we are ready to come into contact with all political parties including the Democratic Republican Party, social organizations and individuals of south Korea at any time. A few days after my speech, the south Korean side responded, with a proposal for north-south Red-Cross talks. Thus began the preliminary talks between the Red-Cross organizations of the north and the south, which led to the high-level north-south political conversation.

Between the north and the south which stood alienated from each other for a long time, the doors for contacts and dialogues have been opened and it has become possible for high-level representatives to meet and exchange their views with an open mind. This is a big step forward in the solution of the reunification question.

At present the whole nation is longing for the reunification of the country. Today nothing is more urgent for the Korean people than national reunification. If we should fail to reunify the country as soon as possible and should allow national division to drag on, our nation may become a plaything of great powers and be divided into two for ever.

The most important indication which characterizes a nation is the commonness of language and cultural life. Even people of the same descent cannot be regarded as belonging to the same nation if they use different spoken and written languages and their cultures and customs differ. Now, as our country remains divided for long, the language, as well as the culture and way of life, is changing already in the north and the south. The longer the division of the nation, the greater the difference in the language and way of life will be.

After liberation some people in the northern half of the country insisted that the Korean alphabet should be reformed. But I opposed it. If we carry out an alphabet reform when the country is not reunified, the Korean people will be divided in two for ever. So I told the linguists at the time that an alphabet reform should be introduced, if ever, after the country has been reunified, but never before reunification. If any one side should carry out an alphabet reform while the country is divided, the north and the south will come to use different letters. Then, in the end our nation may be divided into two nations once and for all.

We cannot tolerate the Korean nation to be split into two for ever. We should reunify the country as soon as possible and hand over a unified country to the posterity. If we end national division and achieve reunification, our country can become a powerful state with a population of 50 million, a brilliant national culture, and a powerful national economy, which no one will dare provoke.

In order to reunify the country, it is necessary to correctly establish the fundamental principles which can provide the basis for the solution of the reunification question. This is most important. Only when there are fundamental principles agreed upon by the north and the south, can the two sides make joint efforts for reunification and successfully solve all problems concerning it.

I believe that our reunification question should on all accounts be settled independently without foreign interference and peacefully on the principle of promoting great national unity.

First, national reunification should be achieved independently without reliance on outside forces and free from their interference.

Solving the reunification question independently on the principle of self-determination of peoples is the principled stand invariably maintained by the Government of our Republic.

If we depend on outside forces we cannot solve this problem. The question of Korean reunification is entirely an internal affair of our country. If we try to solve our internal affair by relying on outside forces without settling it on our own, it is a shame of

our nation.

Some people are now trying to solve the reunification problem with guarantees afforded by foreign big powers. It is a great mistake. The imperialist powers do not want to see our country reunified. By nature, they like division and attempt to divide other countries and peoples by all means, because it is difficult to rule when the latter are united. Therefore, we should on no account rely on the great powers in settling the reunification question. If contacts are established and talks are held within our nation, we can remove distrust and misunderstanding and achieve national unity and reunification. Why then should we ask for the help of great powers?

Under no circumstances should we tolerate foreign interference in the internal affairs of Korea. No foreign force has the right to meddle in the Korean affairs, and while there is foreign interference the question of national reunification cannot be solved in keeping with the desire and interests of our nation. The reunification of the country should be achieved by the Korean people themselves free from any foreign interference.

You say that the south Korean authorities, too, are opposed to foreign interference and intend to settle the question of national reunification independently of US and Japanese involvement, and pledge that you will never become a stooge of the United States or Japan. If this is true, it is excellent.

If we are to reject foreign intervention and reunify the country independently, we must categorically oppose flunkeyism towards great powers.

I always say to our officials: if a man takes to flunkeyism, he will become a fool; if a nation falls into flunkeyism, the country will go to ruin; and if a party adopts flunkeyism, it will make a mess of the revolution and constructive work. If a man wants to be an independent being, he must never take to flunkeyism which means worshipping others blindly.

As our country is geographically located among big countries, flunkeyism has found room a great deal among our people historically. It hampered the advance of our people in building a new society after liberation. So we have tirelessly combated flunkeyism.

Let me take an example from the days after liberation. Immediately after liberation there were quite a few people who had been affected with flunkeyism even among those who styled themselves as communists. In Seoul at that time, a fellow, Pak Hon Yong by name, raved that he would make our country a member republic of another country. This had a very bad influence on the south Korean people and greatly hindered the settlement of the reunification question. Hearing his words, some people feared if our country was going to be subjugated again to a foreign country. In my speech before the people, therefore, I said that we would build a democratic society of Korean type, not a Soviet or American type, in the interests of the Korean nation.

When we advanced the policy of agricultural cooperativization in the postwar years, a number of people tried to find fault with it. Some argued how could we cooperativize agriculture when our industry had been devastated, alleging that European countries with developed industries had not yet undertaken full-scale agricultural cooperativization. Since flunkeyists used to accept willingly what people of big countries said, I refuted their argument with the words of Lenin. Lenin had said that a communal economy set up by a simple merger of peasants' lands and farm implements would be much more superior to a private economy. So I said that our Party's policy of agricultural cooperativization was in accord with Leninism and was to meet the requirement of our reality. I asked them how it could be that agricultural cooperativization after industrialization was the only correct way. In the end, they admitted that our policy was correct.

At that time, the circumstances of our peasants, in fact, were such that they would be unable to live on unless they united their efforts through cooperativization. The war had devastated agriculture, and the peasants were short of draught cattle and farm implements. The same was true of rich farmers. In this context, we saw to it that peasants organized cooperatives on the principle of voluntary membership and ran them by united efforts. Originally, we Koreans are fond of pooling efforts and helping one another. Traditionally, our people have a good custom. For instance, if a neighbour has a wedding ceremony, the whole village offer the family contributions and various other aid, calling on them to congratulate them and have a pleasant time with them. In the postwar years, there were not many modern farm machines in our country. But we were able to cooperativize agriculture rather smoothly in a short time because life itself required it urgently and the peasants actively supported the cooperative policy.

In establishing economic relations with other countries, we have thoroughly rejected the flunkeyist tendency and held fast to an independent stand.

We have not tolerated any relations that may result in our economic dependence on other countries. We have established and developed economic relations with them on the principle of defending the national economy thoroughly, on the principle of complete equality. In our trade with developed socialist countries, we have made sure that we give them raw materials they need only when they give us those we need, and that we buy their machines only on condition that they buy ours. If this principle was not maintained in our economic relations with developed countries when our technology is not yet very highly developed, we would have to keep supplying raw materials to them and buying manufactured goods. This would end in leaving only empty mountains riddled with holes in our country. We cannot hand down such mountains to our posterity, can we?

We strove hard not to be economically subordinated to another country, that is to be self-supporting in the economy. If a people do not achieve economic independence through the building of an independent national economy, they cannot hope to exalt the external authority of their country and to have a say on the international arena. Since we have pursued an independent policy in the sphere of economic construction and built an independent national economy, nobody dare apply pressure on us.

In the past the worship of great powers was glaring in the field of literature and art, and we waged a resolute struggle against it.

Some of the writers and artists worshipped the European literature and art and produced works which were neither to the liking of the Koreans nor understandable to them. Once there were poets who worshipped Pushkin and musicians who adored Tchaikovsky. Even in creating an opera, these people patterned it on Italian ones. Flunkeyism was so rampant that some artists drew foreign landscapes instead of our beautiful mountains and rivers. During the Fatherland Liberation War I dropped in at a hospital where I found a picture of a Siberian landscape. It showed a bear crawling about the snow-covered ground under a large tree. So, I severely criticized people concerned. I told them: "There are many renowned mountains such as Mts. Kumgang and Myohyang. Why did you hang that kind of picture instead of a beautiful Korean landscape? What is the good of hanging such a picture in educating our people?"

The Korean people have a brilliant culture and have long lived in the beautiful land of three thousand ri. They will live in our beautiful homeland in the future, too. They cannot live in Siberia or in Europe. Therefore, our literature and art should, on all accounts, serve the education of our people in patriotic spirit. Internationalism cannot exist apart from patriotism. He who does not love his own country cannot be true to internationalism. Koreans do not like European artistic works. They do not want to enjoy artistic works which are not to their liking. We do not need the works which Koreans do not like and which are not congenial with their national feeling. That is why I gave a definition that the literature and art of socialist realism are national in form and socialist in content.

We conducted the struggle against flunkeyism by means of ideological struggle, theoretical struggle to root out ideas of flunkeyism remaining in the minds of people. Through many years of struggle against flunkeyism, we could eradicate it completely and hold fast to Chajusong (independence) in all spheres of the revolution and construction.

In the efforts to solve the question of national reunification, we must strongly oppose the tendency of flunkeyism to rely on foreigners disbelieving the strength of our own nation. We must reunify the country independently by the united efforts of the

Korean nation.

Secondly, great national unity should be promoted by transcending the difference in ideas and systems.

The question of our country's reunification is not one of who prevails over whom. It is one of attaining the unity of a nation which has been divided by an outside force and realizing national sovereignty. In order to reunify the country, therefore, it is essential to proceed from endeavours to achieve unity between the north and the south and promote great national unity.

In order to promote great national unity, the north and the south should transcend their ideas and systems and refrain from pursuing hostile policies towards each other.

At present there exist different ideas and systems in the two parts of our country. In this situation, the north and the south should not try to impose their ideas and systems upon each other. We do not intend to impose the socialist system and communist ideology on south Korea. Neither should the south Korean authorities insist on "Unification through annihilation of communism" or demand that we desist from communism. In other words, they should discard their "anti-communist" slogans.

The north and the south should discard hostile policies which obstruct unity and join efforts to find common denominators. If each side does not endeavour to find common denominators but opposes the other and argues over things of the past in an attempt to justify itself, the gap between the two sides will grow wider and wider and the reunification of the country will be delayed still more. This would be a grave crime against the country and the nation.

In our opinion, it is quite possible to find common denominators if the north and the south make joint efforts, basing themselves on a sincere desire for unity. We have worked hard to search for such common denominators in order to hasten the country's reunification.

Of late, the south Korean authorities talk about "self-help", "self-reliance" and "self-defence". We considered that it is possible to find some common denominators here. We think that their "self-help", "self-reliance" and "self-defence" may have some common points with the independent policies of our Party and the Government of the Republic. The country's reunification will be hastened if the north and the south find out one by one common denominators existing between them and, on this basis, achieve their unity.

What is important in achieving the great unity of the nation is to remove misunderstanding and mistrust between north and south.

Our country has been divided so long that there are a number of points on which the north and the south differ from each other and misunderstand and mistrust each other. As long as the two sides misunderstand and distrust each other, there cannot be achieved a genuine unity of the nation. A family cannot be formed without deep trust between husband and wife. Even in the case of husband and wife, if they do not trust each other, they cannot live together and, in the long run, they will have to divorce. The north and the south should strive to eliminate mutual misunderstanding and mistrust.

If the north and the south are to eliminate misunderstanding and mistrust, the authorities and many personages of the two parts of the country should frequently get in touch with each other and have dialogues in good faith. If they get together and discuss any matters frankly and seriously, misunderstanding will be removed and mutual trust deepened.

Through our dialogue with you this time, the misunderstanding between the north and the south has already been alleviated to a considerable extent. The dialogue between the north and the south should have been held a little earlier.

We have thought that the south Korean authorities are going to be lackeys of US imperialism and Japanese militarism and sell out the country. But you say that such will never be the case. You also say that the south Korean authorities will neither bring Japanese militarists into south Korea again nor sell out the country as the lackeys of the United States and Japan, and request us over and over again to believe it. So we can believe you and get rid of our past distrust.

The south Korean authorities say they have had a misunderstanding that we are going to "invade the south" and "communize" south Korea. But we have no intention to do these. We have declared on many occasions that we have no intention to "invade the south". We reaffirm this to you today. As for "communization", neither do we intend to "communize" south Korea nor would it be "communized" even if we tried to. Therefore, I think that you can now dispel the misunderstanding you have had because of the alleged "invasion of the south" and "communization". If we remove our misunderstanding and deepen trust through contacts and dialogues in this way, we will be able to achieve great national unity regardless of the differences in ideas and ideals, systems and religious beliefs.

Another important factor in achieving great national unity is that the north and the south should refrain from abusing and slandering each other.

For unity and cooperation, both sides should respect each other rather than abuse and slander. Should they continue abusing and slandering each other as they do now, the north and the south would not get on intimate terms, but rather the gap would widen. That is why they should first stop abusing and slandering each other.

Realizing economic cooperation between the north and the south is also very important in attaining great national unity.

The northern half of the Republic abounds in natural resources and has a developed heavy industry. South Korea has some foundations of light industry from the past. If the north and the south effect economic cooperation and meet each other's needs, they will be better able to solve immediate economic problems, and rapidly develop the national economy with their own efforts without introducing foreign capital. If the national economy is developed through north-south cooperation, our nation will be better off than Japan or any other countries that are said to be developed.

The north and the south should advance jointly in the external relations, too. Only then will we be able to demonstrate the unity of our nation.

We consider that the north and the south will be able to promote great national unity in spite of the differences in their ideas and systems, political views and religious beliefs, if they all take a patriotic attitude and stand for national reunification. At present, even those countries and nations which have different ideas and systems, are in friendly relations and get along well. And there is no reason why the differences in ideas and systems should prevent our nation, which is of the same blood, from uniting and cooperating.

Whether one believes in communism, nationalism or capitalism cannot be an obstacle to great national unity. We are not opposed to the nationalists and capitalists in south Korea. The majority of the south Korean capitalists are national capitalists. We have been pursuing a policy of protecting national capitalists. For the sake of national reunification, we will unite and cooperate with the people of all strata in south Korea including nationalists and national capitalists.

Thirdly, national reunification should be achieved by peaceful means without resorting to arms.

The north and the south, one and the same nation, must not fight each other. We must reunify the divided country peacefully by all means. If peaceful reunification fails and another war breaks out in Korea, our nation will undergo disasters.

At present great powers of the world want to get on well with one another, refraining from quarrelling. Some time ago US President Nixon visited China and said that it would be desirable to abstain from quarrelling with each other and maintain peace for one generation's time. After inspecting the Great Wall of China, he even said that no barrier should divide the people of the world. In the joint statement of China and the United States published as a result of Nixon's visit to China, the United States approved the five principles of peace which it had so far refused to recognize. It is good that the United States approved these principles. Needless to say, we

shall have to wait and see how the Americans would put their words into action. More often than not the imperialists go back on their words. So there is no knowing clearly if Nixon spoke sincerely or not in China.

Commenting on Nixon's trip to China, our *Rodong Sinmun* wrote: If Nixon's words uttered after inspecting the Great Wall are serious, why does he not make efforts to remove the Military Demarcation Line which runs across the central part of our country and to withdraw the US soldiers who are swaggering about, wearing steel-helmets with the inscription of "MP"? I think this commentary is correct.

Nowadays, big powers of the world are trying to abstain from quarrelling and get on harmoniously with one another. Then why should one and the same nation fall out with itself? As the same nation, we must not quarrel among ourselves; we must reunify the country by peaceful means.

If the country is to be reunified peacefully without quarrelling between the north and the south, it is imperative, first of all, to reduce the armies of both sides. On several occasions, I said in my open speeches that the armies of the north and the south should be reduced sharply.

Reduction of the armies is the way to ease the tension between the two sides and to lessen the military burdens. The present military burdens of the two sides are very heavy.

We should make joint efforts to remove the Military Demarcation Line which divides our country into north and south.

Danger of war cannot be removed in the present situation when large numbers of armed forces of both sides stand in confrontation across the Military Demarcation Line. In such a situation, if the commander of a regiment or a division stationed in the area along this demarcation line lets firing start by mistake at a place, both sides will come to exchange fire, and this may lead to a conflict. This is very dangerous.

If in the future the north and the south give guarantee against the use of armed forces between them through sincere consultation, and put this into practice, their military equipment and personnel deployed in the areas on the Military Demarcation Line will become unnecessary and the line itself can be eliminated.

At present, the north and the south say their armies are for self-defence. However, they should not undertake "self-defence" against each other. They must join efforts to defend themselves against foreign invasion.

The self-defence of our Republic is always meant to oppose foreign aggression against our nation. We will never tolerate the aggression of outside forces against our country and people.

When the US imperialists sent their armed spy ship "Pueblo" into the territorial waters of our Republic, the naval forces of our People's Army captured it. This was a legitimate self-defence measure of our People's Army whose mission is to defend their country. But instead of apologizing to us, the Americans threatened us by bringing large forces including the aircraft carrier "Enterprise" to the East Sea. It was a flagrant infringement on and a grave challenge to our nation's sovereignty. We did not yield to the Americans' threat and pressure. They attempted to start war by mobilizing large forces, so we made a firm determination to fight against them. Seeing that we did not succumb to their threat and pressure, they gave up starting a war and fled away. Had they unleashed war at that time our nation would have gone through another war and the authorities of the north and the south could not meet and have a peaceful talk like this today.

If any foreigners invade our land in the future, the north and south must unite and repulse the invaders. When all the Korean people unite their strength, they will certainly smash any aggressor.

We must eliminate military confrontation and ease tension between the north and the south by joint efforts, so that we can prevent another war in Korea and achieve the peaceful reunification of the country.

Through the recent talks we have found important common denominators of the north and the south and reached an agreement regarding the most cardinal problems.

The three principles which must be adhered to in realizing independent reunification without outside

interference, in achieving great national unity by transcending the difference in ideology, ideal and system, and in reunifying the divided land by peaceful means without recourse to armed forces, are the starting point of and the basis for the solution of our reunification question.

You have agreed to solve the reunification question on the three principles, and you say the highest authorities of south Korea would also agree. So we can say we have reached a complete agreement on the three principles of national reunification.

I am very pleased that the three principles of national reunification have been agreed upon between the north and the south in our talks today.

The three principles of national reunification upon which the north and the south agreed through joint consultation are absolutely just principles which will enable our nation to solve the reunification question in conformity with its aspirations and demand. We must reunify our country on the basis of these three principles. You vowed that you would take them as the basis for your future actions. If you do so, other problems concerning the solution of the reunification question can also be settled successfully and our nation's reunification will be achieved at an early date.

Now that the basic principles of reunification have been agreed upon, we must find the concrete ways of putting them into effect to unite the whole nation and reunify our country. We must proceed from the three principles in seeking concrete ways for national reunification. When the north and the south study profoundly and sincerely consult each other on the basis of the three principles of independence, great national unity and peaceful reunification, they will be able to find the successful way towards reunification.

To find the reasonable way to the independent and peaceful reunification of the country, we have to develop further political consultations between the north and the south and carry on contacts and dialogues more briskly.

I think that political consultations have already begun through the meetings and talks held this time between the high-ranking representatives of the north and the south. North-south political consultations having been started, we must further them to bear a good fruit.

You have come first to Pyongyang, so I would like to send our representatives to Seoul in reply. I think that if mutual trust increases and various conditions become ripe in the process of frequent visits of representatives from the north and the south, summit talks will also become possible.

In the future representatives of the north and the south must exchange frequent visits and have talks on many occasions.

The misunderstanding and distrust created between the north and the south during the nearly 30 year-long division after liberation can never be eliminated through one or two contacts and dialogues. With one or two consultations we will never be able to find enough concrete ways for the solution of the reunification question. Through our talks this time we have solved fundamental problems upon which the north and the south misunderstood each other and have found important common denominators, but many problems are yet to be solved to reunify the country. These problems can be solved only through frequent contacts and sincere consultations between representatives of both sides.

In the north-south negotiations and consultations, the points of mutual misunderstanding and all other problems concerning national reunification must be discussed. Any dissenting opinions must be aired frankly for discussion. If they are kept to oneself, the differences cannot be solved. A misunderstanding, however insignificant, must be discussed openly and settled in good time.

The north-south negotiations must proceed from the principle of deepening mutual understanding, finding common points and increasing their unity. Our representatives and yours may advance different views in seeking the way to national reunification. So they may argue for the justness of their own views respectively. But the arguments should always be intended for finding commonness and achieving unity; they should not head for split.

I think it reasonable to organize and run a north-south joint commission or the like in order to coordinate the north-south relations correctly and successfully solve various problems regarding the

reunification of the country.

Coordinating work should be conducted in practice by organizing a joint commission. If only general talks are held, big progress cannot be made in bringing about national unity and reunification.

The joint commission will be co-chaired by persons in high authority appointed respectively by the authorities of the north and south and be composed of necessary members. It takes only a little time to fly between Pyongyang and Seoul. So, the commission can be steered, you coming over to Pyongyang and our people going to Seoul.

Once the joint commission is formed, there will be many problems to be settled by it. It should opportunely disucss and settle various problems arising from the relations between north and south, including the problem of one side refraining from slandering the other side and the problem of preventing military conflicts. At the joint commission one side should not force its will upon the other; problems raised should be seriously discussed until mutual understanding is reached to conform with the purpose of unity.

A direct telephone line may be installed between Pyongyang and Seoul, by which to discuss problems at any time. If there arises even a minor problem which may hamper national reunification or cause misunderstanding between both sides, it is necessary to inquire about it at once by telephone, talk it over and settle it promptly.

The three principles of national reunification agreed upon this time between north and south serve as a reunification programme to be put into effect jointly by the entire Korean nation. I think it a good idea to make public these three principles so that the entire Korean people and the world's people will know them.

The publication of the three principles of national reunification is good both for the education of our people and for demonstrating the unity of the Korean nation to the world. If we publish the reunification programme agreed upon between north and south, all compatriots at home and abroad will have a consensus of opinion, being aware that we are going to reunify the divided country independently and peacefully on the principle of a great national unity, and all segments of people will have a great encouragement from it. When we publish the joint reunification programme of the nation, the world's people will know that the Korean people are a great united people and the foreign forces opposed to our country's reunification will clearly understand that they will never be able to divide the Korean nation permanently, however hard they may try.

As for when and how we should publish the three principles of national reunification, it had better be discussed in the course of the forthcoming dialogue. I think it will do to publish it after you go back to Seoul and the south Korean authorities have discussions and delegates of the north and south meet again and reach an agreement.

Since you took the trouble to come to Pyongyang, you had better stay another day and have talks with our officials.

Your visiting us is a patriotic deed. Man should be a patriot, not a quisling. Man should do things beneficial to his country and people even if he lives for a day. Only such a life is glorious and worthwhile.

We can say that the current north-south talks were a success. I hope you to come to Pyongyang frequently from now on.

2. ON REALIZING NORTH-SOUTH COLLABORATION

It gives me pleasure to meet you south Korean delegate again. Last time the delegate came alone from the south Korean side. But this time you have come together. If the north and south have frequent contacts like this, it will be greatly helpful towards the settlement of the question of national reunification, I think.

There was some progress in the work for national reunification after the publication of the North-South Joint Statement. In the past our people, torn apart in the north and the south, were even unable to meet each other. But, today delegates visit each other to meet. This is already a progress. If delegates of the north and south visit and meet each other frequently, get acquainted and exchange views with each other, they can settle many problems for national reunification.

We must reunify the country as soon as possible at all costs. If we fail to reunify the country and keep it divided, our nation will remain partitioned in two for ever.

Our nation must never be divided in two. Koreans have lived as a single nation on one and the same territory from remote times. Our people are of one and the same blood and have one culture and history. The Korean people have a strong national spirit and a high national pride. Having occupied our country for 36 years, the Japanese imperialists even forced the Koreans to change their surnames in Japanese style, fussing about "Japan and Korea are one". But they could not succeed in making Japanese of Koreans. How can such a nation be divided into two today? We must never allow our nation to split but reunify the country without fail within our generation.

Brothers both in the north and the south must be having the same desire for national reunification. I think you are on this visit to us because you, too, wish national reunification.

But, even after the publication of the North-South Joint Statement, "confrontation accompanied with dialogue", "competition accompanied with dialogue" are voiced from among the press circles in south Korea. Confrontation or competition literally means contending with each other for victory. In that case, there will be winner and loser. Contending with other country or other nation might be a different matter. But one and the same nation should not engage in confrontation and competition. If they do this, they will not be able to unite and reunify the country.

The north and the south should cooperate, instead of engaging in confrontation and competition. Cooperation implies united efforts and joint work. Since the north-south dialogue has begun, I think, it is time for cooperation now. The north and the south must not confine themselves to the dialogue, but must go one step forward to cooperation.

When the north and the south cooperate with each other, strength of the nation will further grow in this course, and solid foundations for national reunification be laid. Only when they work together, can they overcome all their difficulties successfully and achieve earlier the cause of reunification, the greatest national desire.

The north and the south should cooperate, to begin with, in the economic field.

If they begin with economic cooperation and work together step by step, they will be able to remove misunderstanding and understand each other better. If they merely say they trust each other, it will be impossible to know who has what in his mind. When working together, they will resolve misunderstood problems, trust each other better and achieve national unity.

Our country has a large population and rich natural resources. The north-south cooperation will enable us to develop our national economy rapidly and make our country rich and strong. Economic cooperation between the two parts of the country will resolve the problem of the people's livelihood better and bring as happy a life to our people as any other people enjoy.

There is every possibility of this economic cooperation. The north and the south can exploit mineral resources jointly, develop the division of labour and interchange and use jointly the results of scientific and technological researches.

The northern half of the Republic is very rich in mineral resources, deposits of iron ore in particular is unfathomable.

The Japanese imperialists are said to have plundered a great deal of our resources in the past. But they just licked the rind of a watermelon, so to speak. Our prospecting workers have discovered large iron ore deposits in the places where the Japanese imperialists said there was nothing. An iron ore deposit with an estimated amount of hundreds of millions of tons was recently discovered in Kaechon district and another with thousands of millions of

tons also was secured in South Hwanghae Province. A colossal amount of iron ores is deposited in Pungsan and many other northern inland areas. It is more than ten billion tons even according to the preliminary estimate made by our prospectors.

The quality of our iron ores is very high. All our iron ores contain over 35 per cent of iron. This indicates that they are of good quality from an international point of view. At present the Japanese gloat over our iron ores.

The northern half is abundant not only in iron ores, but also in other mineral resources such as lead, zinc and copper. In former days the Japanese imperialists claimed that there was no nickel in our country. However, we found it for ourselves later and are producing a great deal of alloys.

It is said that south Korea is building industry, but I presume that it is a problem how to supply the raw materials it needs. They may import them, but why buy them from far-off foreign countries, while our country has inexhaustible resources? If the north and the south join hands and develop the abundant mineral resources, it will be possible to develop the metal and engineering industries and many other branches, without going to the trouble of importing them.

Only when we rely on our own raw materials in developing the engineering industry, can we increase the economic power of the nation. Since immediately after liberation we have exerted great effort to develop the engineering industry. The result is that it is on a very high level of development now. If we are to maintain economic relations with other countries on an equal footing and improve the people's living conditions, we should develop the engineering industry and make machines for export. At present we export trucks, tractors and many other machines, and there are large demands for them.

Acquatic resources, too, are abundant in the northern half of the Republic.

Every year 5-6 million tons of pollacks swarm into our East Sea. This is the figure estimated by scientists and the exact amount still remains unknown. It is said that when their swarming is at its height, the shoal is 3,000 metres wide and 5,000 metres long and the depth is unfathomable. Though such a tremendous amount of pollacks rush in shoal after shoal, we are in a position to catch only 600,000 tons at most. This means that we catch only 10 per cent of the fish that surge in. According to scientists, the resources of pollacks do not shrink even if they are caught up to 50 per cent. Therefore, we may catch 2.5 million tons of pollacks, in our East Sea every year. If the fishermen in the north and the south pool their efforts, it is possible to catch a great deal of them. This will enable them all to be well-off.

We deem it necessary that the north and the south divide work in the economic sphere. If the economy is developed through division of production between the north and the south, one producing this and the other producing that, this will markedly lighten the burdens of both sides and give them much benefits economically.

We should realize north-south cooperation in the cultural sphere, too.

This alone will enable the Korean people to preserve their peculiar national traits as a homogeneous people and will ensure the uniform development of our national culture.

The north and the south should cooperate in the sphere of linguistics and develop our national language in a unified way. When people from both parts of the country meet and speak to each other, they find many words incomprehensible, and this sometimes causes misunderstanding between them. If the north-south gap in language is enlarged, national division cannot be evaded. We should thoroughly prevent the language differentiation from causing our nation to be split into two different nations. Linguists in the north and the south should cooperate with each other in their research and readjustment work for ensuring the commonness of spoken and written language. When they get together and discuss, they will be able to keep the merits of our language alive and to develop them further.

In the sphere of science, too, the north and the south should realize exchange and cooperation. In the two zones there are many talented scientists. In one scientific branch the scientists in the north may be better informed than those in the south, and in another scientific branch the latter better informed. Therefore, if the scientists in the two zones join strength and wisdom, they can achieve great success in scientific research and rapidly develop our country into a modern industrial state.

We should also realize cooperation in the field of sports. If the north and the south cooperate in this sphere, they can bring about good results in international contests. Our sportsmen register excellent results in international events even when taking part in them separately. If the north and the south form a single team and jointly enter international games, they will be able to hold the supremacy. Originally, the Korean people have a strong fighting spirit. This is well known to the people of the world. In international events our sportsmen win the games more often with their fighting spirit than with their techniques. In the future, we must see to it that a single team is formed with excellent players selected from the two zones to participate in Olympic and other international games.

The north and the south should cooperate with each other not only in the economic and cultural fields but also in the political domain.

Economic and cultural cooperation should naturally develop into political cooperation. Only when we cooperate with each other politically, can we effectively cooperate both in economic and cultural fields.

You and we differ from each other in the methods of viewing things. So there may be difference in views in realizing cooperation. You look into each of the problems separately as if they were isolated. But we study things from the viewpoint that they are all interrelated, acting upon one another. All fields of society including politics, the economy, culture and military are related with one another and develop through interaction. This is a law of the social movement. No social problem can find a correct solution unless it is viewed in its relation with other problems. If political questions are to be settled, economic and cultural problems should be resolved and vice versa.

If the north and the south do not cooperate politically, their economic and cultural cooperation cannot be realized effectively, even though both sides wish to.

For instance, the problem of finding out families and relatives separated to the north and the south now under discussion at the talks between the Red Cross organizations of the north and the south looks like a simple question at first, but it cannot be settled easily so long as political distrust exists between the north and the south.

It is said that among the representatives from south Korea at the time of the north-south Red Cross talks there was a person who had his relative in the north. I was told that, when our officials had asked him to meet his relative over here, he had declined it, saying that he would meet him later. I think this was because he was hesitant to see his relative in the northern half. I presume that at present there are people in south Korea who are hesitant to meet their relatives in the north and also those who make a secret of their relatives living in the north. Such being the situation, the efforts of the north-south Red Cross organizations alone would not be enough to find out properly the families and relatives separated to the north and the south and help them meet each other freely. So we consider that if this matter is to be settled satisfactorily, political cooperation must be realized between the north and south.

The question of easing the tensions between the north and south and reducing armaments, too, can only be resolved when political cooperation is realized.

As a matter of course, the problem of peacefully reunifying Korea without recourse to arms between the north and south is clarified in the North-South Joint Statement. Although the joint statement declared that the north and the south would not resort to arms, both sides are continuing war preparations, for fear of possible war in the future. You continue to purchase guns from abroad with aid from the United States and we continue to manufacture them on our own. As long as this situation continues, tensions in our country cannot be eased. Today in our country there are many soldiers, and the military burdens on our people are heavy. A total of 200,000 troops for the north and south will be enough to defend the country from foreign invasion. If they cooperate politically, the north and the south can

deepen their trust, ease tensions, reduce the military strength to some 100,000 respectively and thus lighten the military burdens on the people.

Only when political cooperation is realized can all problems arising in the economic, cultural and military fields be settled. Therefore, we should not confine ourselves to economic and cultural cooperation, but go further to political cooperation.

Political cooperation is not a difficult problem at all. There is no reason why we should not cooperate politically. The existence of different systems in north and south is by no means an insurmountable barrier to political collaboration.

It seems that at present some people in south Korea take socialism for something to fear. But it has nothing to be afraid of.

We set off to build socialism immediately after the war. I proposed a task of building socialism in the theses published in April 1955.

The building of socialism was urgently required in view of the situation in our country after the war. The three-year war reduced towns and villages to ashes and utterly destroyed industry and agriculture. During the war, most of moderately well-off and rich peasants in the countryside had been bankrupt, to say nothing of poor peasants and handicraftsmen. Traders and manufacturers, too, had been reduced to the same plight as handicraftsmen or small traders were in. In a word, they could hardly earn their living unless they pooled their efforts, and they urgently demanded cooperativization. Hence, we advanced the policy of cooperativizing the individual economy in town and country and carried it out strictly according to the principle of free choice. We did not expropriate rich peasants in the countryside and private traders and industrialists in towns, but drew them into socialist cooperatives and made them socialist builders.

We lacked in cattle, farm implements and manpower after the war. Even under this difficult situation we effected agricultural cooperativization and pooled the peasants' efforts, with the result that we were able to carry out irrigation projects on a large scale and develop the rural economy quickly.

I will not go into details of the advantages of the socialist system set up in the northern half of the Republic. When south Koreans witness the reality here in the north in the future, they will know that the socialist system is in no way something to fear but a good system. So, there is no reason that the north and the south cannot realize political collaboration and unity.

I consider it reasonable to effect the north-south Confederation in carrying out political collaboration between north and south.

The north-south Confederation we propose is to set up a unified state leaving for the time being the present political systems both in north and south as they are. Representatives of all political parties and social organizations, delegates of all strata and prominent figures will get together to organize a Supreme National Council, in which they will jointly discuss and decide important problems for the development of the nation and carry out activities on the international arena under a single state name. This will precisely be the confederation. It would be a good idea to call the confederal state the Confederal Republic of Koryo after a unified state that is well known to the world. This confederation will make it possible to fully realize contact and collaboration between the north and the south throughout all spheres and increase the international prestige of our nation.

Why should we, the homogeneous nation, enter the international arena as two states? I never agree to the separate entry of north and south into UN as long as our country remains divided.

I think we will reach a better agreement if we further discuss specific matters concerning the confederation in future.

I was told that you have no objection either to bringing about political, economic and cultural collaboration between the north and the south. Then, you should strive to put it into practice quickly.

What is important in realizing collaboration between north and south is to discard each other's misunderstanding and distrust. Smiling in appearance while misunderstanding and distrusting each other at heart will not settle the matter. Both sides should remove each other's misunderstanding and distrust; this is the only way to quickly realize the north-south collaboration, I think.

We will believe you since the south Korean authorities say that they will push US troops out and will not usher in Japan. The question is that the south Korean side misunderstands and distrusts us. We are the same fellow countrymen gathered here, so, if there is anything you are misunderstanding, you should tell us frankly. If you conceal your disagreement and just read out the prepared statement before going back, it is impossible to remove misunderstanding. In order to dispel misunderstanding, we should have a frank dialogue.

If they are to achieve unity and cooperation, the north and the south must refrain from abusing and slandering each other. We are taking patience with regard to the slanders of the south Korean authorities against us. If you really want collaboration with us, you must stop your anti-communist propaganda. Since we are desirous of collaborating with the south Korean side, we will not slander you.

When I met the south Korean representative last, I said it would be better to form and run a kind of north-south joint commission so as to properly coordinate north-south relations and successfully solve problems arising in reunifying the country. We should form a north-south coordination commission this time. I think there will be no big trouble. We should form it quickly and run it properly.

The coordination commission should not engage in empty talks but properly coordinate north-south relations and steadily solve various problems arising in national reunification one by one. It would be a good idea that upon the formation of the commission, both sides, in token of mutual trust, should take measures to curtail their respective armed forces, set political prisoners free and guarantee the freedom of activities to political parties.

The door between the north and the south, which has been opened now, must not be closed again. If it is closed again, we shall be blamed by the world's people as well as by our nation.

Once we have opened the door and begun to tackle with the task, we should acquit ourselves well of it and exalt the honour of the Korean nation before the whole world.

The sooner the country's reunification, the better. If we delay the solution of the reunification question indefinitely, there will be nothing good for us. We should, all of us, work together and reunify the country as early as possible.

Account of Inspection

Sacred Battle That Brought about Liberation

August is a meaningful month for the Korean people.

It is the month when the historic Xiaoharbaling Meeting was held to set forth a strategic policy of preparing for the great event of national liberation. It is also in this month when this policy was put into effect and the anti-Japanese revolutionary struggle won a brilliant victory so that the Korean people who had been groping in the dark greeted the new day of national liberation.

On the occasion of these significant anniversaries we visited the Korean Revolution Museum situated on Mansu Hill.

The revolutionary relics and historical materials exhibited in the museum vividly convinced us that under the sagacious guidance of the great leader President Kim Il Sung, the Korean People's Revolutionary Army achieved shining victories by giving annihilating blows to the enemy at each stage of the anti-Japanese revolutionary struggle.

Moving from room to room, we closely watched revolutionary relics related to what had happened during the period from August 1940 when the Xiaoharbaling Meeting was held to August 1945 when the country was liberated.

On the first wall of room No. 26 were displayed materials which show the internal and external situation between the late 1930s and the early 1940s. They include copies of Korean newspapers *Maeil Sinbo* and *Tonga Ilbo* published before liberation, photos and confidential documents of Japanese imperialist authorities. At the time the conflagrations of the Second World War ignited by fascist Germany spread to many parts of the world, and Japanese imperialism was resorting to all possible means to convert Korea into a "solid rear". Particularly, it threw in massive armed forces to "wipe out" the KPRA, which constituted the greatest menace to its efforts to expand the Japanese war of aggression.

"In this new situation what policy of struggle was to be adopted was a crucial matter decisive to the destiny of the anti-Japanese armed struggle," explained the lecturer who accompanied us, before she ushered us to where historical relics associated with the Xiaoharbaling Meeting are exhibited. There were a photograph of the place where that meeting was held on August 10-11, 1940, and a copy of the report delivered by the great leader at the meeting, entitled "On Preparing for the Great Event of National Liberation." On the top of one of the walls was a board inscribed with the following quotation from the great leader's report, the characters of which are brought into bold relief:

"Most important in preparing for the great event of national liberation is to preserve and accumulate the forces of the KPRA, the central force of the Korean revolution, while, at the same time, training them to be competent political and military cadres."

The great leader taught that in order to successfully carry out this strategic task, it was necessary to switch over to small-unit operations from large-unit ones. The policy set forth at the meeting was a correct one to hasten the final victory of the anti-Japanese armed struggle in the light of the changed situation at the time.

Having listened to these explanations from the lecturer, we looked closely at materials such as publications, photos and confidential Japanese documents, as well as things used by small units and teams of the KPRA, while carrying out military and political activities over wide areas at home and abroad. They include map cases, high boots, binoculars, pistols, compasses and parts of radio sets. We could have a deeper grasp of the vitality of the policy advanced at the Xiaoharbaling Meeting through a map full of tiny red flags marking the KPRA's major battles and centres of political activities.

In room No. 27 we inspected historical relics while listening to the explanation. On display, among others, was a copy of the great leader's speech entitled "The Korean Revolutionaries Must Know Korea Well," which was addressed to the political cadres and political instructors of the KPRA in September 1943.

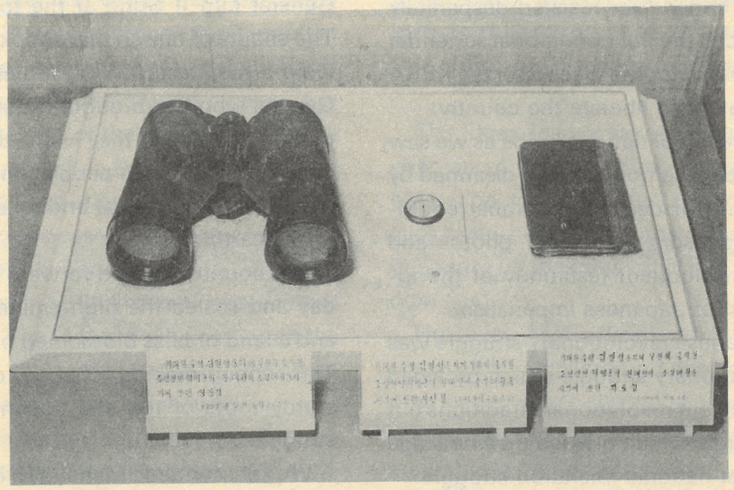
In this speech the great leader scientifically substantiated that the great event of national liberation was drawing near, and advanced tasks to be carried out by Korean revolutionaries to prepare for it.

We saw photos of KPRA personnel undergoing tactical training in a primeval forest, amphibious and air-borne training and artillery and signal corps training. They clearly show that the soldiers of the KPRA were fully ready for the final battle. We were deeply impressed also by numerous materials on the efforts of workers, peasants and youth and students in Korea to organize secret anti-Japanese organizations and make weapons clandestinely in order to join in the operation of the KPRA for national liberation.

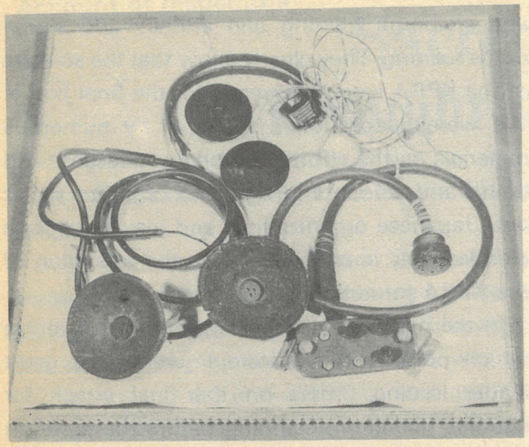
In the middle of the next wall was a painting which portrays the austere figure of the great leader issuing orders on the final attack for national liberation, standing before the table on which a Korean map was spread out.

On his orders KPRA units launched their general offensive on August 9, 1945 and advanced like a hurricane in coordination with the Soviet army which took part in the war against Japan.

We watched with interest photos of KPRA units wiping out the Japanese imperialist forces of aggression at various places along the border, and looked back on their victories with deep emotions.



A pair of binoculars, compass and atlas used by members of the Korean People's Revolutionary Army during the period of small-unit activities



Signal equipment used by KPRA personnel during the period of small-unit activities

At the inspiring news of the final battle for national liberation, patriotic Koreans gave active support to the combat operations of KPRA units by raiding and annihilating Japanese military police and destroying Japanese colonial ruling apparatuses such as police agencies and government office buildings.

The Japanese imperialists resisted desperately but they announced their unconditional surrender on August 15, 1945 or only a week after the KPRA started the operation to liberate the country.

Our hearts were full of national pride as we saw the photos of Japanese troops being disarmed by KPRA soldiers and of destroyed combat equipment of the aggressors, and other photos and relics which bear eloquent testimony of the ignominious defeat of Japanese imperialism.

"The anti-Japanese revolutionary struggle was not only a revolutionary struggle which provided our Party with brilliant revolutionary traditions but also a great struggle which opened up a new age of anti-imperialist national liberation struggle."

With these words the lecturer concluded her explanation.

We came out of the museum and looked over the Arch of Triumph from Mansu Hill. Our hearts swelled to recall that stirring October day 37 years ago when the great leader exchanged the first greetings with the Korean people at the foot of Moran Hill on his triumphant return home after national liberation.

"General Kim Il Sung, hero of the Korean nation, enters Pyongyang!" "General Kim Il Sung will meet Pyongyangites tomorrow at the Moranbong Public Athletic Ground (the present Kim Il Sung Stadium)!"

Through these handbills scattered all over Pyongyang, citizens surged to the athletic ground on the 14th to attend the mass rally to welcome the respected leader's victorious return. They were joined by numerous people of all sections from across the nation. Unbounded emotion and excitement swept the meeting place which was fully packed with the people carrying flags and bunches of flowers.

In the historic speech he made that day the great leader indicated the road to the building of a new country. The audience were overjoyed and full of hope and they shouted and shouted hurrahs for General Kim Il Sung at the top of their voices. The shouts of hurrah that shook heaven and earth were a manifestation of adoration for the great General who had brought the spring of liberation to the homeland; they were the unquenchable voices of the Korean people who would hold him in high esteem for ever and follow him to the end of the earth.

Our country dashed forward from that historic day and scaled the high eminence of socialism, and a land of bliss blossomed out on Korean soil. This epoch-making change derives from the sturdy roots of the anti-Japanese revolutionary struggle.

We descended Mansu Hill taking a great national pride in living most happily and making revolution in the homeland of Juche with the great leader at our helm.

Yu Dok Hwan

Noble Revolutionary Sense of Obligation

Dear Comrade Kim Jong Il is a kind-hearted people's leader who shows an example of human love which revolutionists should have.

He directly inherited parental love for revolutionary comrades and fighters from the great leader President Kim Il Sung who has sublime communist traits of character. This paternal love is a crystallization of the noble revolutionary sense of obligation the dear leader Comrade Kim Jong Il has as a people's leader.

Among the fighters whom the dear leader looked after with paternal love, there was a son of a revolutionary martyr. He had been deprived of all his parents and brother and sister by Japanese imperialists. His sister was a resourceful Children's Corps member whom the great leader Comrade Kim Il Sung had brought up himself in the days of the anti-Japanese revolutionary struggle. She was arrested by the enemy, but safeguarded the secrets of the revolution, thereby winning fame as a sensible Korean girl. The great leader took special care of her only brother so that he would grow up and carry forward the wishes of his parents and brother and sister.

One autumn day in 1968 this man was received by dear Comrade Kim Jong Il who carries on the lofty aims of the great leader President Kim Il Sung. The dear leader showed his profound trust in him by having him appointed to a responsible post to develop revolutionary culture of a Juche type. As this man lacked experience in all respects, the dear leader taught him details of work methods so that he could perform his tasks satisfactorily. And he greatly encouraged him whenever he achieved a small success and actively helped him.

At times the dear leader assigned him important national tasks to develop his audacity. When things went wrong, he was more aggrieved than anybody else. He looked after this man's development with the affection of his own parents.

One early February day in 1971 dear Comrade Kim Jong Il met this official. He had appointed him as deputy leader of a Korean art troupe going abroad, and had given him new clothes and other precious gifts. He said:

"I don't know if you like these clothes. I had these clothes prepared for you with great care, which, of course, cannot substitute the loving care of your own parents. Put them on during your trip."

The dear leader takes parental care of the children of dead revolutionaries with a sense of obligation to their parents who dedicated their lives to the country and the people. On the day of departure he took this official to the airport by his own car.

However, this official died before he could repay such warm love and deep trust. And yet, the dear leader was so sorrowful over the death of this official caused by a disease still regarded as incurable by modern medicine, and lavished his affection on the children of the deceased just as he had done on their father.

The dear leader decided to develop them to be loyal revolutionists like their father. He sent one of

them to the revolutionary school and another to the music and dance institute.

One New Year's Day the dear leader said that it was already the second New Year's Day after the death of the official, and had persons concerned prepare gifts for his bereaved family. He told them: "Go and visit his family on the occasion of the New Year's Day. See if the children are growing well and if they have any inconveniences. They must be at home by now to spend the New Year's Day."

Having been endowed by the dear leader a love greater than that of his own father, the second son of the deceased official expressed his feeling this way:

"I am happy. My father is not alive, but every day and every hour I feel loving caress which is incomparably greater than that of my own parents. I feel it in the clothes I wear, in my school things, and in the keys of the piano I play. It is like the flooding light of the sun. I well know this is the grateful caress which brought up my father."

Another aspect of the noble revolutionary sense of obligation shown by dear Comrade Kim Jong Il, guider of the people, is that he makes sure that revolutionists follow the revolutionary road to the end with devotion, without knowing ideological or spiritual senility.

Kim Byong Pil had worked for 15 years as manager of the Hamhung Wooden Furniture Factory since its very inception. Before liberation he had worked at a lumber mill and been worked hard by Japanese capitalists like a beast of burden. After the country was freed, he graduated from two colleges in the embrace of the great leader and had conscientiously carried out his important responsibilities as manager. But, as he got older, he could hardly perform his duty. So, the provincial authorities dismissed him from his post. However, out of his earnest desire to give what little help he could give to the nation, he kept working at the factory and worked as hard as ever with the workers.

While informed of the situation of the factory, the dear leader got to know about this man and said that the great leader treasures such a man most dearly. He said:

"Thirty years have passed since liberation, and he is quite old now. And his work ability can hardly catch up with the fast developing reality. This is true. However, you must not exclude all such people from work. You should give them much help so that they will carry on the revolution to the end in keeping with the advancing times."

The dear leader pointed out that this former manager should not have been dismissed but cited for his loyalty which must be held dear, for he had worked at the factory even after his dismissal. Thus the man resumed his post as manager. Two months later, the dear leader visited his factory. He had been giving on-the-spot guidance to the Hamhung area but he had remembered this old manager all the time, and taken time off his busy work to meet him.

Accompanied by the manager the dear leader looked round all the workshops and gave him detailed teachings on the orientation of work and ways and means to carry it out. This encouraged and invigorated him.

The dear leader did not forget him and continued to show great kindness to him.

It was one day in September 1975. The grand celebrations of the 30th anniversary of the foundation of the Workers' Party of Korea were near at hand. He was checking the list of delegates to the celebrations, when he asked the personnel concerned if the manager had been elected as delegate. Informed that the manager was not able to attend the function because of ill health, the dear

leader said such a comrade should be made to attend it, and urged the authorities concerned to make sure that he received medical treatment from able doctors in the capital so as to be a delegate. Thus, Kim Byong Pil, a plain factory manager, took up his seat at the glorious functions in the presence of the great leader, thanks to the great magnanimity of the dear leader who is always anxious to enable whoever have followed the revolutionary road for many years to enjoy real, worthy lives.

The dear leader has such a noble revolutionary sense of obligation that all our working people without exception are leading glorious lives to the end on the road of revolution. He looks after them even in trivial matters with utmost kindness.

One day in September 1970 the dear leader was on his way back to Pyongyang from his local tour of on-the-spot guidance. He called a woman on train service into the drawing room. As she entered the room, she found the dear leader waiting for her at a table laden with a number of dishes. She remained standing at a loss what to do, when the dear leader told accompanying officials that it was her birthday that day and added: "She is an orphan, and has nobody to celebrate her birthday, so it is we who should do so." Then he seated her at the table set for a birthday dinner. She was so warmly touched that she could not hold back the tears welling up in her eyes.

The woman recalled what had happened a month ago. At the time she had the honour of performing her duty in the train by which the dear leader had been making a trip for firsthand guidance in provinces. He had chatted in an informal way with the train service crew, and asked them about their age and about their parents and so on. Her turn came. When the dear leader asked her about her parents she could not give an answer and dropped her head. She had lost her parents when she was three. An official standing nearby told the dear leader that her father and mother had been killed during the Fatherland Liberation War (1950-1953). The dear leader said in a painful tone of voice:

"The Americans are the enemy. They are.... They have invaded our country since over 100 years ago and forced all misfortunes and sufferings on our people. They are our sworn enemy!"

The dear leader asked her how old she was and whether she had been admitted to the Workers' Party of Korea, and then advised her to study hard and work well so that she could do what her parents had left undone.

Exactly a month had passed since then. But the dear leader did not forget her birthday he had happened to know during his informal chat with the train crew, and he was so kind as to arrange such a lovely dinner. She was moved to tears by the loving care of the dear leader. The dear leader calmed down her excitement and tried hard so that she could enjoy her dinner, and he talked about a new feature film in an impressive manner. When the train arrived in Pyongyang and the woman was taking leave of him, the dear leader told the accompanying officials:

"...If her mother was alive, she would have asked her daughter again and again to bring her colleagues home as soon as she gets off the train, so as to serve them with something on the birthday. But she has no mother now, and I think we will have to give her something."

She was thus given some gifts with his best wishes. She looked up to the dear leader, feeling a deep motherly love with her whole body.

Korea's Outstanding Revolutionary Leader Kim Jong Il, Heir to Juche Cause

Jean Pierre Brule (France)

The Sixth Congress of the Workers' Party of Korea held in October 1980 elected the dear leader Comrade Kim Jong Il Member of the Presidium of the Political Bureau, and Secretary, of the Central Committee of the Party, and Member of the Military Committee of the same. Thus, the dear leader, who is boundlessly faithful to the great leader President Kim Il Sung, became the heir to the Juche cause, the leader of a new age which advances under the banner of Kimilsungism.

Indeed, Secretary Kim Jong Il is the personality who, reflecting the unanimous wishes of the Party and the entire people, carries forward the great leader's cause, firmly holding the helm of the revolution which great President Kim Il Sung has guided for one half century.

Preeminent ideo-theoretician, Comrade Kim Jong Il possesses infinite devotion to Kimilsungism, superb intelligence, strong revolutionary principle, uncommon revolutionary sweep and ardour, as well as all traits of character, virtues and qualities worthy of the heir to the revolutionary cause pioneered by the great leader.

He was born on February 16, 1942 at the sacred revolutionary mountain of Paekdu and spent his childhood there during the great war against Japan, hearing the boom of guns as his lullaby, and he grew up amid the grim trials of the war (1950-1953) to defend the Democratic People's Republic of Korea. For his brilliant sagacity, sharp insight and modesty, he enjoys respect and adoration of the entire people, and has become the heir to the

For his sublime revolutionary sense of obligation, kinship relations exist between the leader and the people, between the guider and fighters.

The people uphold the dear leader Comrade Kim Jong Il with loyalty, praising him as their leader, as the lodestar of the times.

revolutionary cause initiated by the great leader.

Perfectly equipped with the Juche idea and revolutionary theory authored by President Kim Il Sung, Comrade Kim Jong Il advanced the slogan "Let's meet the requirements of Juche in ideology, technology and culture!" in order to push forward the three revolutions.

In order to hasten the complete victory of socialism, and, particularly, to attain the goals of the Six-Year Plan (1971-1976) ahead of schedule, the dear leader Comrade Kim Jong Il proposed a "70-day battle" (October-December 1974) to bring about a great leap forward in production. The road followed by Korea towards socialism is brilliantly adorned with Juche, the Chollima Movement, the Chongsan-ri method, Taean work system and so on. These policies of the Workers' Party show the advantages of Korea's socialist system.

On the occasion of the 30th anniversary of the foundation of the DPRK, Secretary Kim Jong Il initiated a "100-day battle" to fulfil the nation's annual economic plan ahead of the set time. The result is that numerous construction projects were completed. They include: the first-stage project of the Ponghwa Chemical Factory; the expressway between Pyongyang and Wonsan; the third-stage project of Pyongyang Metro; the electrification of the railway line between Kilju and Hyesan; the bridge over the Chongchon River; two streets in Pyongyang; and Yonpung-ho, 20,000-ton class cargo ship.

Equipped with unexcelled political knowledge and abundant creative talent, he set forth new esthetic principles. He defined literature as "human science", thereby developing and enriching the great leader's Juche thought of literature. He stressed the necessity of recognizing the educational value of arts, for, in the last analysis, spiritual education guarantees the Party's strength most dependably.

He also stated that literature and art must serve the revolutionary cause. He added that they should be a powerful weapon for ideological transformation of man. He pointed out that the education of man is effective only when all forms of literature and art are used.

Comrade Kim Jong Il, like President Kim Il Sung, always finds himself among people. He does all he can for the good of the country and people. He looks after the life of workers, farmers and other working people with tender care, lends his ears to their opinion and shares weal and woe with them. So, he enjoys high prestige and esteem among the working masses. And he finds his greatest joy when among them. It patently shows his deep concern and solicitude for people.

He thoroughly follows up the great leader President Kim Il Sung's revolutionary line and its purity. For this reason he enjoys unreserved support of the Party and the entire people. Comrade Kim Jong Il, the heir to President Kim Il Sung who is the founder and guider of the Workers' Party of Korea, will admirably carry forward the revolutionary cause of Juche for the welfare of the people and independent peaceful reunification of Korea.

The achievements made by the dear leader along with the great leader President Kim Il Sung, will assume the most resplendent place in Korean history, in the history of socialism and communism.

Leader Is Supreme Guider of Revolution

The viewpoint on the leader's position and role in the revolutionary struggle to make the masses independent is a highly important theoretical and practical problem decisive to revolutionary victory.

In his treatise "On the Juche Idea" made public recently, the dear leader Comrade Kim Jong Il, Member of the Presidium of the Political Bureau, and Secretary, of the Central Committee of the Workers' Party of Korea, said:

"The working-class party is the general staff of the revolution and the working-class leader is the supreme guider of the revolution. The revolutionary awareness and organization of the masses and the fulfilment of their revolutionary duty and historic mission depend on the correct leadership of the party and the leader."

As he said, the leader is the supreme guider of the revolution. As the brain of the masses, masters of revolution and construction, and as the centre of their unity, the leader plays a decisive role in revolutionary struggle.

Any revolutionary struggle is a struggle for the masses to safeguard their independence, and this struggle is carried out by the masses themselves. However, unless the masses are equipped with independent revolutionary consciousness and rallied as a single organized political force, they cannot conduct or win revolutionary struggle. The task of awakening them with a revolutionary idea and ralling them into an organized force to lead them to triumph, is carried out only by an outstanding leader.

The leader is the sole representative of the will and interests of the working class and the rest of the working masses.

The leader chosen according to the unanimous will and desire of the working class-party and the masses understands the demands of the masses better than anybody else, defends them most thoroughly and devotes himself to realize their independence with unbounded love for the people.

The leader first authors the guiding idea of the revolution, and brings them to political awareness and illumines their road of struggle. If there is no correct guiding idea which clearly elucidates the goal and direction of the revolution and the tasks and ways and means for carrying it out, the popular masses cannot follow the rough and tough revolutionary road nor avoid difficulties and bitter setbacks in revolutionary struggle.

The guiding idea of revolution can be founded only by a great leader.

The leader, representative of the masses' interests, is their brain who is well versed in the laws of class struggle and social development, and he has uncommon wisdom and scientific insight with which to look farther ahead than anybody else, and a wealth of struggle experience.

Reflecting correctly the demands of the times and the aspirations of the people, the leader authors the guiding idea of revolution and equips the masses with it, so as to enable them to admirably fulfil their role as makers of history with a high consciousness of being masters of revolution, indefatigable fighting spirit, and revolutionary theory, strategy and tactics.

The working-class leader also unites the masses

as a single political force to provide a powerful revolutionary force.

The people have inexhaustible creativity to transform nature and develop society. However, if they are not awakened and organized, they cannot display great strength and perform the role as the motive force of social development. Only the masses united with one ideology and purpose and closely knitted together organizationally, can overcome any hardships and obstacles and conduct the revolution and construction successfully.

By advancing a correct revolutionary idea the leader lays foundations for binding the masses with one ideology, develops the backbone of the revolution and establishes the party, working people's organizations and other political organizations, through which he firmly unites the masses. Also, he opportunely spots and crushes the plots of reactionaries and opportunists of all hues to divide and destroy the revolutionary ranks, so as to safeguard and strengthen the rock-firm unity of the entire party and people. Indeed, the people who are closely united around the leader with one ideology and will, are able to display unfathomable creativity. Only through such a role of the leader who unites the masses as the centre of their unity, they grow to be an invincible revolutionary force united in ideology and will and closely knit together organizationally.

In addition, the leader organizes and guides the popular masses and leads the revolution to victory.

However great the might of the awakened and organized people, revolutionary victory does not come of its own accord without coherent leadership to the process of revolutionary struggle. If the revolution is to triumph, it is necessary to properly set the prepared strength of the masses in motion and skilfully lead them to attain their struggle goal. This work is also done by the leader who possesses tested art of leadership.

The leader accurately analyzes the prevailing situation and the correlations of forces between friend and foe at each stage of revolutionary struggle, and, on this basis, takes unified command of all fronts and guides the people along the road to victory.

The leader plans revolutionary struggle and shrewdly sees through every situation and adopts appropriate strategic and tactical measures, and wisely guides the people to achieve their struggle goal, enduring hardships and trials.

In this way the people's revolutionary cause of independence is pioneered only by the leader and advances victoriously, smashing the resistance of all internal and external enemies, and is accomplished in the end.

The history of the international communist movement which started more than a century ago, unequivocally proves that when the popular masses had no great leader, they could not avoid difficulties and setbacks in revolutionary struggle, but when they had such a leader, they won revolution and construction, successfully tiding over all hardships in any adversity. Indeed, the greatness of a nation depends on the greatness of its leader.

In the past the Korean people writhed in a miserable plight as a people without their country because they had no genuine leader. But, today they are such a dignified and happy people. This is because they have great President Kim Il Sung as their leader.

The Korean people will successfully achieve the cause of modelling the whole of society on the Juche idea, invariably guided by our Party's idea of the decisive part played by the leader in revolutionary struggle and holding the great leader President Kim Il Sung in high esteem for ever.

To the Dear Leader the Lodestar

Kilima, A.S.K. *(Tanzania)*

The cause of the working class,
The cause carried forward
From generation to generation.

Never thinkable,
Never victorious,
With the absence of leadership.

Korea, her happiness,
Her future,
Has come with the emergence of the communist sun.
His greatness is high,
His leadership is wise,
His personality is lofty,
The dear leader Comrade Kim Jong Il.

Kimilsungism
Integrated system of ideology,
Theory and method of Juche.
Declaration of Kimilsungism
Idea of communism
No one can complete the cause
But you.

Korea's bright sun,
Korea's future,
Beloved Kim Jong Il,
Fostered the ideas and shrined them.

Your sagacity
Produces success.
Korean revolution and construction
Comes through your sagacity.
Your slogans
Stir Korea,
Move the people,
Arouse the Party,
Delivering victory.

To free men from difficulty,
The historical task,
You are everywhere,
On pits, in iron works, far in forests,
You are the respected leader Kim Jong Il.

You were
Born in armed struggle
You grew up in the flames of war
Studied and followed the great leader,
Exalting Korea's prestige in the world.

The respectful voices,
From Asia,
From Africa,
From Latin America,
From Europe,
Praise you
As an able leader.

On the bright February Holiday,
We come to Korea, where you are,
We say, we shout,
Long live the Dear Leader Comrade Kim Jong Il.

The Sagacious Leader Loved and Trusted by the People (1)

Muhammad Al Missuri *(Syria)*

The annals of the Kimilsungist cause are a history of great unity and solidarity of the Korean people who have advanced, fought and emerged victorious, rallied firmly around the great leader with a single idea and purpose.

Kimilsungism which most dignifies and values man shines all over Korea, where the people live in its sunshine, singing of their leader. This is an epical tradition unique in the world, a great tradition which has been built up on the basis of the leader's confidence in and love for his people who entrust their destiny to him without reserve.

The great leader President Kim Il Sung was born into an ordinary and modest family and grew up, sharing joys and sorrows with his fellow countrymen.

His experience of home and social lives since childhood was at the same time the Korean people's experience of the torturous sufferings which he himself saw and felt to the marrows.

Therefore, he regarded it as his duty to liberate the popular masses from exploitation and oppression and bring them a happy, affluent life. Doing this meant to him a true love for the people.

All his life, he has been among the people, sharing with them weal and woe, life and death.

He has devoted all his energies and made every painstaking effort to provide a richest and happiest life to the Korean people who had lived in abject poverty, suffering from hunger.

When shaping the policies of the Party and state or taking state measures, he always gives the foremost place to the people's interests. He has striven to embody their happiness in each policy and measure.

The great leader did not mind taking the trouble of travelling anywhere, if it was for the good of the people; sometimes he toiled along muddy lanes in the rain and snow, sometimes he walked in the early morning when cold dew fell or at stormy midnight. He visited every nook and corner of the country to meet people almost every day throughout his life. He talked with them heart to heart, clearly showing them the road to follow.

Thanks to this great love, there has sprung up a genuine people's paradise on earth where everybody is free from worries about food, clothing and housing, education of their children, medical care and taxes.

That is why the Korean people speak highly of the respected Comrade Kim Il Sung as their benevolent father, and are eager to be loyal to him as a token of their gratitude to what he has done for them, telling of his benevolence and goodness

down through generations.

These noble feelings which grew and lay embedded in the minds of the Korean people during the long years of life and struggle have become still stronger, coupled with their feelings of thanks to the dear Comrade Kim Jong Il for his intense attachment to them and the devoted service he has rendered for them in the cause of modelling the whole society on the Juche idea.

FERVENT LOVE FOR THE WORKING PEOPLE

In capitalist society the word "government" sounds quite synonymous with "oppression". Under the socialist system, however, an inseparable relationship between the leader and the people is an important factor guaranteeing the stability and vitality of the state and social system of a country.

The greatness of a leader does not consist in how he reigns over the people and oppresses them by means of state power but in how he loves his people with a pure heart, serves them and wins their support and trust.

My recent visit reaffirmed my conviction of this.

Everywhere I went during my stay in Korea, I could hear many a legend-like anecdote about the great love for the working people shown both by the respected leader President Kim Il Sung and the dear leader Comrade Kim Jong Il.

The dear Comrade Kim Jong Il was born into a patriotic, revolutionary family whose generations have dedicated everything to the sacred cause of freedom and liberation of the people. Already in his boyhood, he acquired noble feelings and attachment for the country and the people. These feelings found fuller expression in the revolutionary struggle and became a part of his personality.

So all his thinking and activity are motivated by his warm love for the working people.

In his school days, the dear Comrade Kim Jong Il had a warm affection for his friends, sparing nothing for them, and was deeply concerned for the people's well-being.

People often forget commonplace happenings in their lives as time goes on, but they always remember important events, strong impressions and shocking experiences.

An official of Korea who was a classmate of the dear Comrade Kim Jong Il gave me a proud account of his own experience nearly 30 years ago.

One day in August 1954. The dear Comrade Kim Jong Il called on him and told him an interesting story. Then he invited him to his house.

Looking affectionately at his dubious friend, he reminded him of the fact that the latter had once said he would like to eat grape.

The schoolmate was at a loss.

The fact was that when the schoolmate had happened to fall ill in the previous spring, the dear leader had dropped in to inquire after his sick friend, asking him what he wanted to eat. He wanted fresh grape which was out of season and his mother had been helpless. The dear leader, too, could do nothing to help him and felt a great pity.

"I have always been very sorry for the grape", said the dear leader recalling that event. **"I have got it by chance only today, and it brought you to my mind. So I have come to invite you".**

The dear leader took him home and offered clusters of grapes, saying that he would be happy if his friend ate much. It is now nearly 30 years since the event.

But the official and his family still remember the warm love of the dear Comrade Kim Jong Il.

This shows how he was sympathetic with people from his boyhood. It is one of his beautiful virtues.

Seeing that with a great love for the people the respected President Kim Il Sung was working very hard in the noble cause of their happiness, the dear Comrade Kim Jong Il resolved to lighten the burden on the mind of the President by all means. Already in his university days, he regarded it as one of his solemn duties to acquaint himself closely with the livelihood of the people by making the rounds of Pyongyang and factories and villages.

Professors of Kim Il Sung University spoke impressively of the enormous time and efforts he devoted to the welfare of the people in his student days.

It happened when he participated in the Ryongsong road project.

One day, during a break, he dropped in at a nearby grocery together with his fellow students. He asked how much bean paste and soy sauce were supplied to every inhabitant, whether they ran short or not, and even sampled them in person.

To the salesgirl who was bewildered at this, he said in a resonant voice. **"Everyone eats them, and why should I not have a taste of them?"**

At the sidedish and confectionery counters, he asked about the processing of subsidiary foodstuffs and the people's demands for them, and instructed that non-staple food should be palatable and cheap. He bought crackers, tasted some and said they were fairly good. He stressed that the quality of crackers should be raised to that standard throughout the country.

This illustrates how he was dedicated to the good of the people, devoting even his short rest hours to the effort to get more delicious and nutritious food supplied to all—children, students and inhabitants. That was why he went to the grocery and even tasted some of the food.

During the whole period of his university days, he was deeply concerned about the living conditions of his fellow students as well. He frequently inspected their hostels and dining halls and saw to it that they were free from slightest inconveniences.

If he found anyone ill, he would bring appetizing food to him from his home and nursed him as best he could.

When a student, who was a demobilized soldier, was making a new home, the dear leader himself carried the man's belongings to his house and left the place only when he saw the fire was kindled in the kitchen.

The respected leader President Kim Il Sung's far-reaching plan of providing an affluent and happy life to the Korean people who had suffered utter destitution in the past, subjected to all sorts of exploitation by the Japanese imperialists and domestic landlords and capitalists, has been better implemented since the dear Comrade Kim Jong Il was entrusted with Party and state affairs to help the great leader.

Considering the people's livelihood an important matter for which the Party is entirely responsible, the dear leader puts it above all else and works heart and soul to improve their living standards.

At the bottom of the present independent and creative lives of the Korean people lies the noble

virtue of the dear Comrade Kim Jong Il who loves them infinitely and directs all his energies and efforts to their well-being.

Everything I saw amazed me and everything I heard excited me.

In 1975 when he visited a mine on the northern tip of Korea for guidance, the dear Comrade Kim Jong Il first acquainted himself closely with the miners' living conditions.

Saying that the miners working in pits were precious pillars of the country, he took steps to establish a system under which the central authorities directly supply all foodstuffs—meat, fish, cooking oil, sweets, etc.

After that, basing himself on this guidance, he ensured that honoured factories were newly built for long-standing miners in all parts of the country, and that the state gave them more benefits.

I was also deeply impressed by the efforts of the dear Comrade Kim Jong Il to provide better housing conditions for the citizens of the capital.

When Ragwon and Changgwang Streets were under construction, he came to the work sites almost every day, early in the morning and late at night, and gave guidance, even skipping over his meals.

He himself took the lead in the building operation, making a detailed study of work, giving the orientation for construction, helping the workers to correct mistakes, looking into the matter of manpower and building materials or taking meticulous care of their life.

Under his warm care, new 15-, 20- and 30-storey apartment buildings sprang up in Pyongyang, where happy songs of working people are ringing out.

For better living conditions of the people, he works without a day's rest. He never gets tired of his endless journey for on-the-spot guidance, regardless of the rugged path he has to tread. He spares nothing to raise the living standard of the people and give them happiness.

Mines, enterprises and cooperative farms throughout the country have been provided with buses to the convenience of all workers and farmers on their way to and from work. This is the favour shown by the dear Comrade Kim Jong Il and none other.

It is also the dear Comrade Kim Jong Il who was concerned about the livelihood of the four families residing on a sequestered lighthouse islet in the East Sea of this country, an islet which is too small to be marked on the map of Korea. He sent officials to bring information of their living conditions and saw to it that a boat was provided for them to have free access to the land. He even sent thick winter clothes, shoes and various musical instruments so that they might live cheerfully.

People often liken great kindness to the warmth of the sun or the height of mountains and depth of the sea.

Even the sun, however, leaves shades, and high mountains and deep seas have their limits.

But the loving care of the dear Comrade Kim Jong Il for the people reaches every nook and corner of the lives of the people in this country and knows no bounds in its warmth.

This love for the working people, warmer than the sun, stems from his noble human love born of great Kimilsungism that considers man most valuable in the world.

Here is a touching episode of great love for man.

In December 1974, a big Korean trading vessel, "Hyoksin", which departed the shores of the homeland, was sailing for Africa.

In Korea a "70-day battle" was going on for the fulfilment of the yearly economic plan which was on its last lap.

At this time a radio message came from the vessel that two of its crew suddenly fell ill on the Indian Ocean and were dying. This was reported to the dear leader Comrade Kim Jong Il, who was personally directing the grand socialist construction work. He told an official concerned in earnest that the seamen must be saved at all costs because the great leader loved sailors, and because they had gone out to sea entrusting their lives to the Party centre.

He put aside all the Party and state affairs on hand and personally directed the operation of saving the two seamen. The patients needed operation without delay. So he gave instructions that the vessel change her course and proceed to Madras. In the meantime, he instructed the Korean embassy in India to clear inward for the ship while getting everything ready for an operation on the sick men.

He then instructed a responsible official in the field of transport to post able radio operators and stay in the wireless room himself to direct the ship, without regard to some impediment this might cause to transport work.

At the same time, he gave special directions that able medical workers should give briefings by radio to prolong the patients' lives.

Still feeling anxiety, he took steps to get a plane ready to fly to the Indian Ocean in time of emergency.

From that moment, radio messages flew back and forth between Korea and the Indian Ocean with deep concern for the two unknown seamen who were hovering between life and death.

A few hours later the ship entered the Madras port and the two patients underwent an operation in a good hospital. Thus, they got out of danger.

Soon the two sailors got well, and today they are working faithfully at their posts for the socialist homeland.

History knows no example of a whole party and state turning out like this to save the lives of common workers, neither celebrated leaders nor millionaires.

How can we credit the survival of the two sailors simply to modern medicine? Was it not a great love for man that worked the wonder?

Stories about the dear Comrade Kim Jong Il's love for man are widespread like legends everywhere in Korea.

It happened towards the end of 1974 when the "70-day battle" was going on. A worker who was participating in it at the Kim Chaek Iron Works in Chongjin, a northern industrial city of Korea, fell unconscious in an accident and was near death.

Informed of this at midnight, the dear leader took steps at once to treat him, dispatching medical workers to the spot.

He stayed up all night inquiring about the man's condition through the telephone; he kindly told the officials concerned again and again that they should save him by all means and enable him to come back as healthy as before to the blast furnace and personally sent valuable medicines for bringing him back to life.

The worker lay senseless for 15 days. People believed it was beyond the power of modern medicine to save him. But he revived and soon returned to his work. This was little short of a miracle.

Here is another touching story of love for man which took place at a fishing hamlet on the West

Sea of Korea.

One day in February 1975, an accident occurred on the west coast. A girl was gathering clams without noticing the rising tide which came in swiftly. She could not get back to the shore, but drifted away to the sea on a floating ice.

Her friends who had been working with her and all villagers were at a loss what to do. They anxiously called after her, but they could find no way to bring back the ice on which the girl was stranded.

As the dark fell and the night advanced, the weather became colder and colder and the sea began to rise violently.

People thought the girl was lost. A detailed report was made to the dear Comrade Kim Jong Il in the depth of night. At this, he took emergency measures. He called out an air corps by radio and instructed it to send out planes. He told them to rescue the girl at all costs, adding that they should not report to him before they have saved her.

How moving his words are! They touch thousands of people to the hearts.

The world has never known a warmer love and a greater care.

This warm love set the hearts of the fliers ablaze with loyalty.

Planes were mobilized without delay and the operations to save the girl were started. But in the darkness of the night it was hardly possible to spot the girl on a small floating ice being tossed about in the open, rough sea.

The flying corps continued searching the sea night and day, for more than 20 hours, and at last succeeded in locating the girl.

Like this, the great, warm love of the dear Comrade Kim Jong Il which gives people life, youthful vigour, joy and happiness is extended to the miners working at the cutting faces thousands of feet underground, to the lighthouse keepers on solitary islets, to a nameless girl on a floating ice drifting away hopelessly in the rough sea, to a worker who was at the door of death, and to all Koreans.

The fervent love of the dear Comrade Kim Jong Il for the people and his noble humanity are combined with his prominent leadership to bring forth a great force that nothing in the world can match.

Indeed, government in Korea is government imbued with great love for the people.

Automatic Lathe of New Type

Recently, workers, technicians and the three-revolution team members at the April 3 Factory put out an automatic lathe of a new type.

The tail stock and claw of the lathe are clamped automatically. The rotation of the main shaft is adjusted and the feed and apron manipulated entirely by telemechanics. So, the turner can work with ease. Unlike conventional lathes, the headstock of this new lathe has a turret head. It enables the turner to do turning and perforation simultaneously. The lathe is twice as efficient as conventional ones.

SONG

We Will For Ever Follow the Same Road

Recently a number of excellent musics were written in our country and soon they are very popular among the people.

The great leader President Kim Il Sung said:

"It is characteristic of masterpieces of literature and art that they have profound ideological content and high artistic value, which conform with the requirements of the times and aspirations of the people."

The song "We Will For Ever Follow the Same Road" is one of the songs loved by our people. With a superb artistic expression it profoundly reflects our people's infinite reverence for and trust in the glorious Workers' Party of Korea.

The first stanza of the song forcefully depicts the firm trust of our people in the Party.

How far we walked
Across those steep ridges.
We covered the long revolutionary road
To attain one and the same goal.
We will for ever follow the Party centre along the same road

However smooth
However thorny
It may be.

Our people did not traverse a royal road. It was fraught with great ordeals and difficulties. But thanks to the invincible might and seasoned leadership of the Party, they rushed with vigour along the revolutionary road, knowing not a moment of standstill and scaling any rugged mountain in a breath. This convinced them firmly that only victories and glories would be in store for them in the future, too, if they followed the glorious Party, entrusting their destiny entirely to its care.

The first stanza of the song unfolds our people's feeling with a vivid poetical expression.

The second stanza impressively dwells on the profound trust of the glorious Party in revolutionary warriors and our people's fiery loyalty to it.

It deeply trusts us
And calls us revolutionary comrades.
Our hearts long for it even in our dreams.
We will for ever follow the Party centre along the same road

Even if we live for a moment
Even if we are born again.

"Revolutionary comrade" is an honourable and precious title used among revolutionaries, it is a manifestation of trust and love for a revolutionary comrade-in-arms.

Our glorious Party calls all of us revolutionary comrades and looks after us with utmost trust and care, so that we may always shine like stars in the sky. This love and trust brought home to our people that revolutionaries cannot live without revolutionary comrades even a moment though they can without parents. Therefore, they always uphold our Party out of pure and flawless conscience, their hearts burning with the determination to remain loyal to it through all generations.

The song chants in a condensed way of the loftiest sense of obligation revolutionary comrades have.

The flowers that stand frost and snow
Keep their scent for ever.
Our minds that blossom out in the sun
Always follow its bright rays.
We will for ever follow the Party centre along the same road

However many the ridges we may cross
However violent the waves we may sail over.

Our faith will remain in full flower for ages to come.
We will for ever follow the Party centre along the same road.

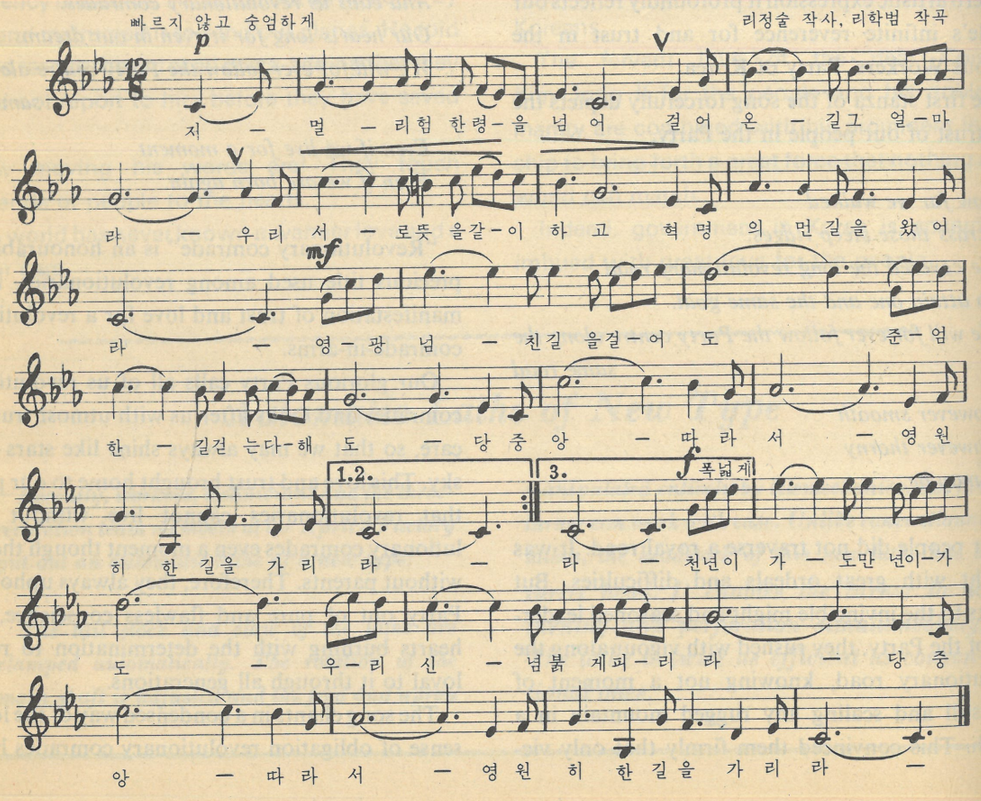
As is seen, the third stanza and the last part of the song stress the unshakable fidelity of our people who are resolved to follow the Party at whatever adversity.

The song admirably represents its profound ideological content with rich and emotional rhythms. It starts with a meditative yet affectionate tone and crescendoes to the acme of emotion, through which it gives deep portrayal of our people's boundless reverence for and trust in the Party.

The emotions accumulated by degree in the first half of each stanza culminate in the second half, giving a rhythmical presentation of our people's noble decision to keep to their revolutionary faith and obligation for ever and push ahead with the cause of Juche, invariably following the Party.

The content of the song is brought into relief by repeating and developing a medley of sounds through chorus, solo and orchestral music.

The song is a precious fruit of our Party's Juche-motivated literary and art theory applied to the creation of popular music.



Travelogue
Along the Amnok River (6)

AT POPYONG FERRY

Our emotions got deeper, as we passed through the historic Kim Jong Suk County and continued our trip along the Amnok River.

The Amnok is a historic river which for ages shared manifold sufferings and trials with the Korean nation. How often it mirrored in its waters aggrieved Koreans who left their beloved native land in quest of a living, deprived of their country by Japs! How much blood shed by Korean patriots flowed down the river! But, today as it quietly flows, the Amnok River mirrors miraculous changes effected on this land under the benevolent sunrays of the glorious Party and carries the happiness of the people.

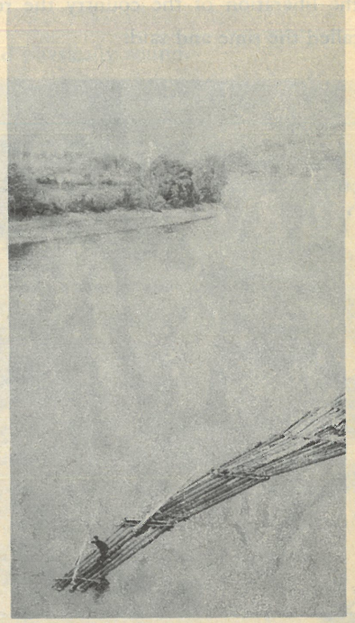
These thoughts rolled in our mind like the blue waves of the Amnok River. It was long past noon that we arrived at Popyong, the historic revolutionary site.

Popyong is a revolutionary sanctuary which is associated with the glorious revolutionary history of the great leader President Kim Il Sung and bears his indelible footmarks.

We first visited the Popyong Ferry with a solemn feeling. It stands opposite Badaogou, Changbai County, China.

After his graduation from the Badaogou Primary School in early 1923, the respected leader set out on a "1,000-*ri* journey for learning" to his native village of Mangyongdae in Korea. For his father told him that if he was to carry out the Korean revolution, he must learn Korean realities. That time the great leader left Badaogou and crossed the Amnok River. He reached the homeland across this ferry and started for Mangyongdae.

While acquainting himself with the realities at home, the respected leader studied at the Changdok School in Chilgol, Pyongyang. Later, he left Mangyongdae and started on a "1,000-*ri* journey for national liberation" at the news of his father's rearrest by the Japanese police. It was a rough trip. But he



A raft flows down

covered the long distance and arrived at Popyong on February 3, 1925.

When he crossed the Amnok River, the great leader took to heart the bitterest resentment and miserable plight of the Korean people, who had lost their country to the Japanese imperialists and languished in humiliation and maltreatment. He made up his mind to accomplish the sacred cause of national liberation without fail.

We strolled about the Popyong Ferry in twilight with a feeling of solemnity, recalling the immortal course taken by the great leader. That historic day recurred to our memory.

...

O blue waters of the Amnok, hills and rivers of the homeland,

When can I return home? I wonder
I have a desire long cherished in my heart.
I shall come when I regain the country.

...

How touching, how impressive the song is!

After the liberation of the country the respected leader recalled the time and said:

Signal circle members of the Kim Song Ju Students and Children's Palace

"I crossed the Amnok River when I was 13, firmly determined not to return before Korea became independent. Young as I was, I could not repress my sorrow as I sang the *Song of the Amnok River* written by someone and wondered when I would be able to tread this land again, when I would return to this land where I had grown up and where there were our forefathers' graves."

We respectfully straightened ourselves as we looked up at the bronze statue of the future great leader stood at the ferry. He was solemnly looking back at the homeland in righteous indignation, firmly resolved to liberate it by all means.

Popyong is also associated with the brilliant revolutionary activities of the great leader's revolutionary family. Popyong and all other places in Huchang County are related to the immortal revolutionary exploits of his father Kim Hyong Jik, mother Kang Ban Sok, uncle Kim Hyong Gwon, younger brother Kim Chol Ju and grandmother Li Bo Ik.

The historical materials on the laudable struggles conducted by the great leader and his family are exhibited at the Popyong Revolutionary Museum.

That day we looked round the museum and many other historical buildings.

In October 1974 the respected leader visited Popyong which bears the unerasable footprints left by him in his childhood. He revisited the land of Popyong 50 years after he had crossed the Amnok River, strongly resolved to win back the country. How deeply he must be stirred! However, instead of going around to look back on those old days, he acquainted himself closely with the living conditions of the inhabitants of Popyong and opened up bright vistas of thriving Huchang County.

We climbed up the ridge of Mt. Rukryong which commands a bird's-eye view of Popyong.

Huchang is a beautiful mountain town which borders on the Amnok River. The broad streets run in all directions from the Popyong Revolutionary Museum.

At present two- and three-storied houses stand in rows on the Amnok River, where many Korean vagrants would cook their meagre fare before and after crossing the river in the years of Japanese imperialist colonial rule.

The sunlight dazzles on the windows of the magnificent Kim Song Ju Students and Children's Palace characterized by modernistic architectural beauty. Down the river schools, a hospital, a house of culture and other public buildings stand shoulder to shoulder. Meanwhile, shops and welfare service facilities are methodically disposed in all sections of the township.

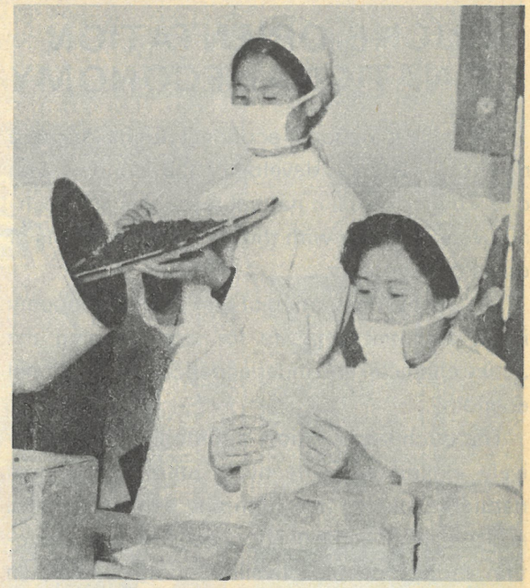
When spring comes round, apricot and peach trees blossom out like pink clouds along the streets, burying the whole city in a floral sea; willows grow luxuriantly along the Amnok River; the limpid streams glide all the year round; and birds twitter. Indeed, Popyong is enchantingly beautiful like a fairyland.

The local industry factories such as foodstuff, match, wooden-product, meat-processing, vegetable-processing, garment and hardware-necessities plants sprang up like a forest around the town. White smokes rise without letup from the towering stacks of the factories seething with creation.

We heard about the future urban construction plan from an official of the Huchang County People's Committee as we walked towards the Kim Song Ju Students and Children's Palace. He said:

"This place was so out-of-the-way before that we did not so much as know the word 'school'. But, today this township alone has more than ten schools of different levels, so a classroom is allotted to 20 pupils on an average. Also, there are well-appointed laboratories and practice rooms...."

The palace is situated imposingly against the background of a high mountain on the Amnok River. It was built here in a remote town under the benevolent care of the great leader and the glorious Party. It serves the purpose of training students and children into men of a new type, amply knowledgeable, morally impeccable and physically sound.



Effective medicines are made with local raw materials

We made rounds of the inside of the palace and found every room very magnificent—experimental, art-group, embroidery and physical-culture rooms.... What a fine palace it is for the education of students and children!

Dusk falls in the mountainous city. The light is switched on in one house after another. Pupils walk through the streets, singing lustily. Workers go home from their jobs, full of life. It was, indeed, an optimistic and merry evening.

The resolve made by the respected leader that day came true and flowered out, so that Popyong turned into a people's paradise. The blue waters of the Amnok River flow calmly down, relating the new history of tremendous transformations in Popyong.

JUCHE-ORIENTATION OF NATIONAL ECONOMY

Making the national economy Juche-oriented means building and developing the economy with one's own domestic natural resources and techniques in keeping with the specific conditions of one's own country.

The Juche-orientation of the national economy is an essential requisite for strengthening the Juche character and independence of the national economy.

The Juche-orientation is the only way to actively exploit and effectively utilize one's own natural resources free from any external effects, and to fully meet the needs of economic construction and the people's livelihood with one's own products by developing the economy at a high tempo.

What is important in placing the national economy on the Juche basis is to satisfactorily solve the problems of raw materials, fuel and power by using one's domestic resources. It is also necessary to improve the structure of the national economy steadily in step with economic, scientific and technological development. And it is essential to create many new industries based on one's domestic resources and reequip and reinforce their production processes. Next in importance is to gradually reorganize the industries working on imported raw materials and fuel into domestically supplied industries.

MODERNIZATION OF NATIONAL ECONOMY

Modernizing the national economy means improving its technical outfit by replacing outdated techniques with advanced ones.

The modernization of the national economy is aimed at the comprehensive mechanization and automation of production. This means that the national economy is put on a modern footing only when its technical equipment is improved to such a stage that people are completely freed from manual labour, and do all work with machines and, further, only adjust and control machines.

Important in modernizing the national economy is to actively develop the engineering, electronics and automation industries.

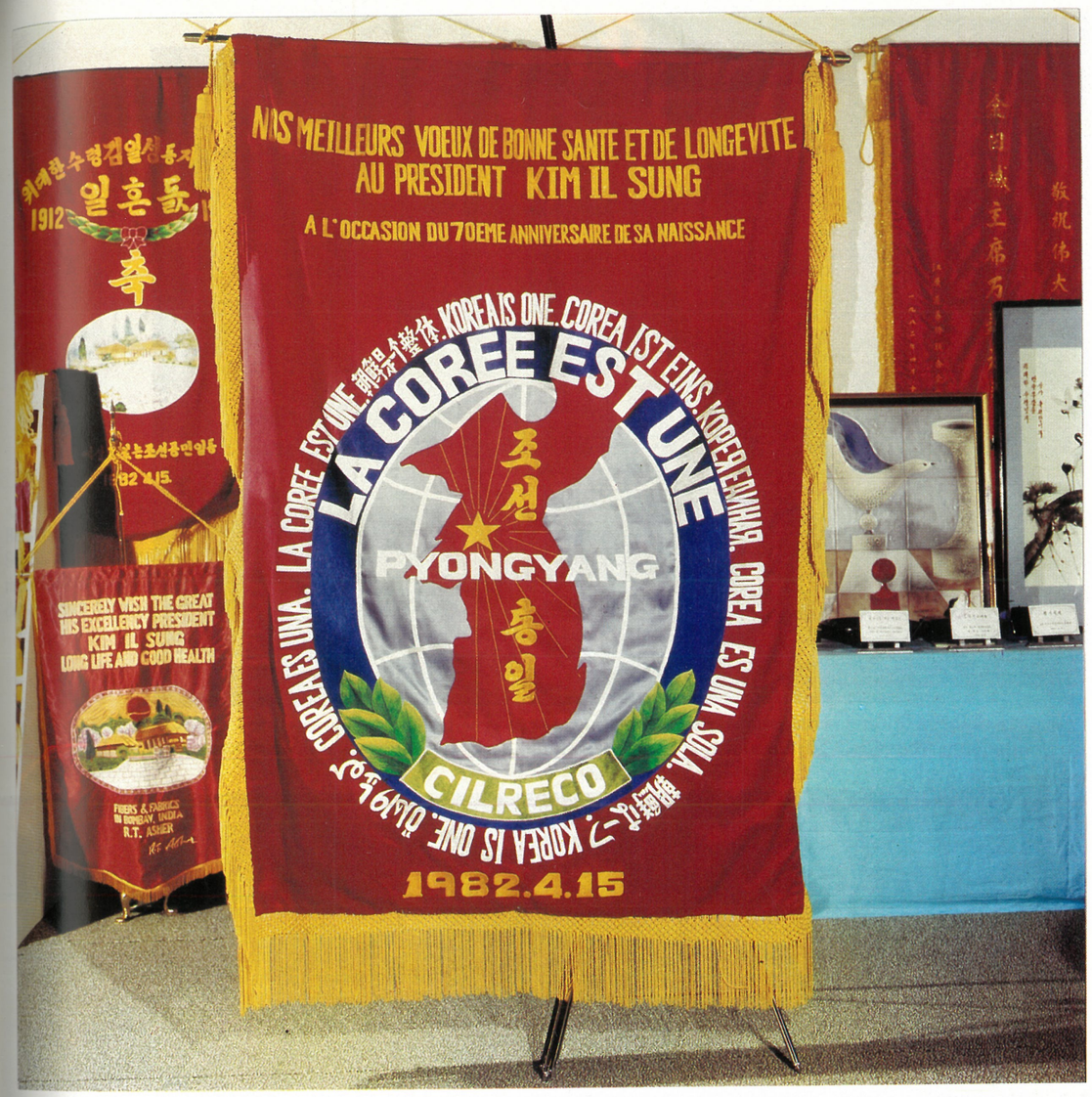
Also, it is imperative to modernize the national economy in conformity with one's actual conditions, adhering strictly to the Juche position. Meanwhile, it is necessary to oppose subservience to great powers and fear of technology and make strenuous efforts to modernize the national economy by means of a nationwide movement on the principle of self-reliance.

SCIENTIZATION OF NATIONAL ECONOMY

Scientizing the national economy means developing science and technology to put production and management in all branches on a new scientific basis.

Only when production and technical processes, production methods and management in all branches are put on a new scientific basis by introducing scientific methods into the national economy at an accelerated pace, can production be carried on in a scientific way and an independent economic system and modernized technical means display their efficiency to the full.

To scientize the national economy, it is important to strengthen scientific research and advance science and technology to solve promptly scientific and technical problems in economic construction. It is also essential to work hard to rationalize economic activity by putting it on a scientific footing, take effective national measures to develop scientific research and introduce its achievements promptly into production.

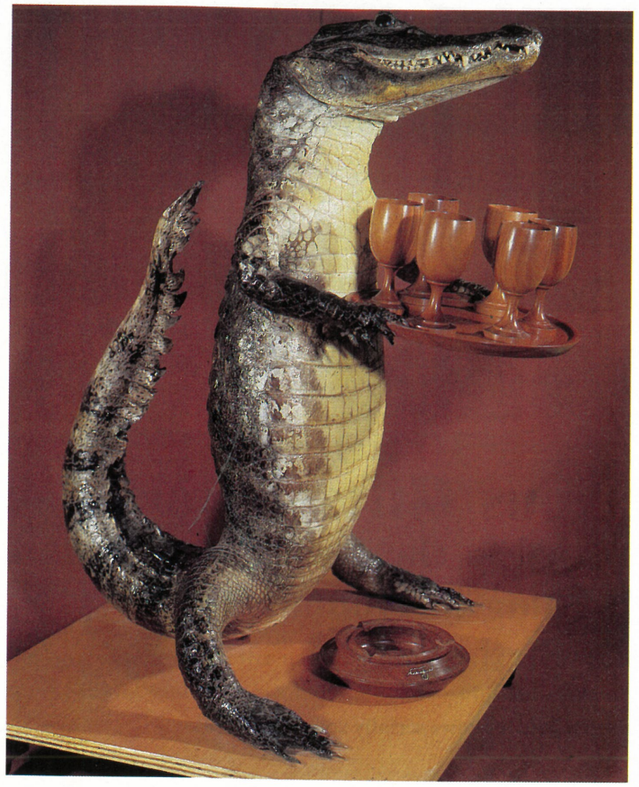


A congratulatory flag from the International Liaison Committee for the Independent and Peaceful Reunification of Korea

Precious Gifts
From Many Countries to the Great Leader President Kim Il Sung in Honour of His 70th Birthday

Starting from this issue *Korea Today* shows serially some of the gifts

A large folding screen embroidered on two sides (a green bamboo grove) from the Central Committee of the Communist Party of China



A stuffed crocodile, an ash tray and cups from Tomas Borge Martinez, Member of the National Leadership of the Sandinist National Liberation Front and Minister of the Interior of the Republic of Nicaragua

A drinking set from L.I. Brezhnev, General Secretary of the CC of the Communist Party of the Soviet Union

A pair of buffalo-horn cranes from President Siaka Probyn Stevens of the Republic of Sierra Leone

Stuffed birds from President Linden Forbes Sampson Burnham of the Cooperative Republic of Guyana

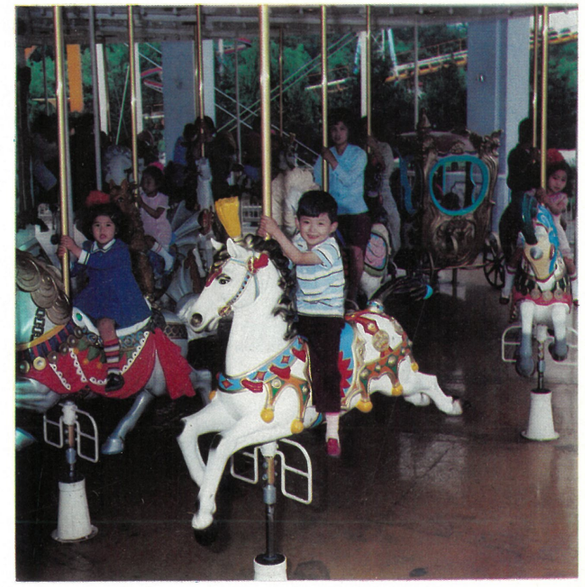
Mangyongdae Fun Fair

A partial view of the modernistic fun fair built in Mangyongdae, sacred revolutionary site

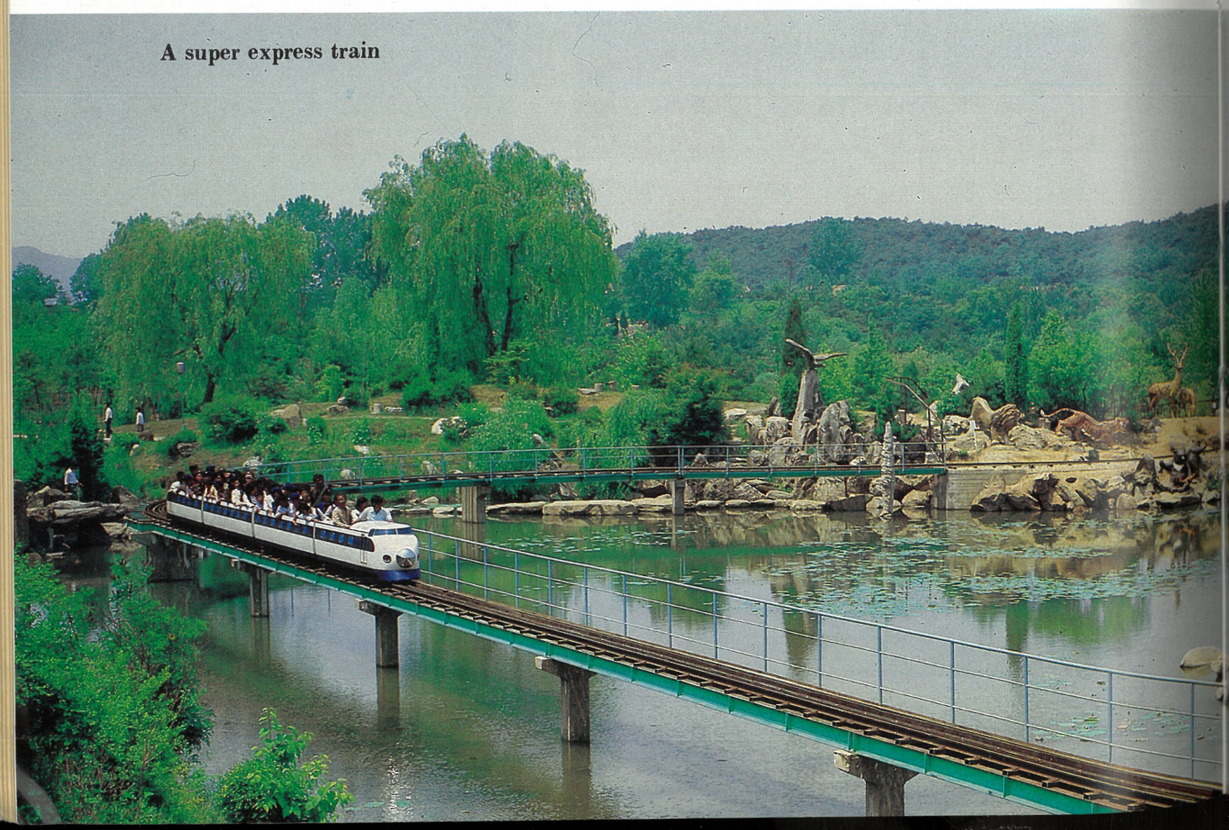
A looping coaster

A monster

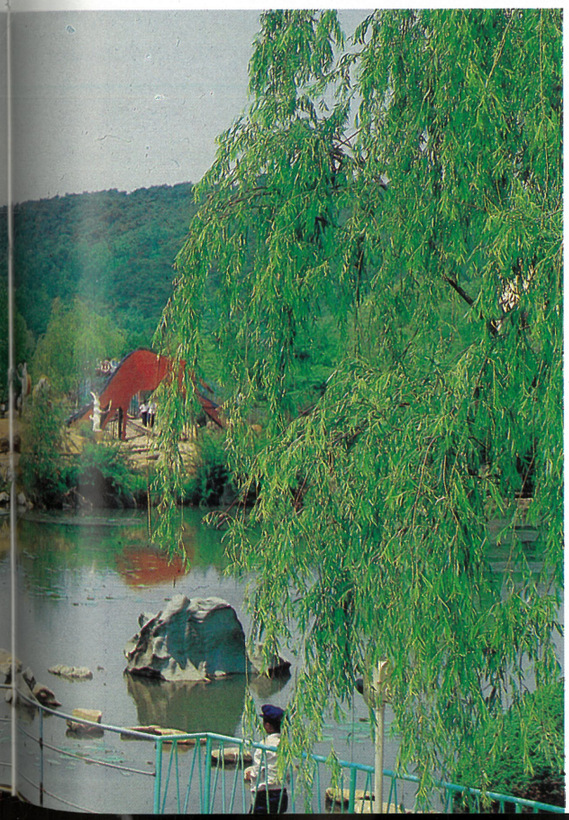
Jet boats



Merry-go-rounds



A super express train



Astro fighters

Battery cars

This is a favorite haunt of children

Flowering Changsong

Historic Conference That Spread Changsong's Example Across Nation

It is 20 years since the historic Changsong Joint Conference of Local Party and Economic Functionaries was held.

In August 1962 the great leader President Kim Il Sung convoked this meeting in order to hasten the solution of the socialist rural question and, particularly, speedily raise the living standards of the peasants in mountain areas, after the establishment of the socialist economic system in our countryside.

The respected leader President Kim Il Sung said:

"The primary object of this joint conference is to ensure the full implementation, in all regions, of the Party's policy for elevating the living standards of the peasants in the sterile mountain areas as a whole to the level of the well-to-do middle peasantry and for radically raising the living standards of the population in the county seats and workers' districts on the basis of the successes and experiences already gained."

In his important concluding speech at the conference, entitled "Let Us Radically Improve the People's Living Standards by Strengthening the Role of the County and Further Developing Local Industry and Agriculture", the great leader specifically analyzed and summed up the achievements and experiences of Changsong County, and taught ways and means of radically elevating the living standards of the peasants in our mountain areas and, especially, solving the rural question in our country once and for all.

All the policies proposed at the conference were based on the examples provided by the great leader himself in Changsong. They convinced participants in the conference that if they did just as he taught them to do, they too would be able to raise the living standard of the population in their counties and localities as high as that of the people in Changsong County.

Changsong County situated in North Pyongan Province was an out-of-the-way place famous for its many steep mountains and sterile land. The area under cultivation accounted for only five per cent of the county's total area, and it consisted of sloping or stony fields. As for its people, they were the poorest before liberation; they had lived an uncivilized and impoverished life for ages. If the living standards of the Changsong people were raised to those of the people in towns or plain areas, then the living conditions of the population in any mountainous regions could be improved. This is what the great leader thought. So, already in the days of the Fatherland Liberation War (1950-1953) he conceived a far-reaching plan to build up Changsong County as a model for mountainous zones.

He paid his first postwar visit to Changsong County in the summer of 1954, and since then he had come to this county many times for firsthand guidance. Through his guidance he wisely grasped that cooperativization of agriculture was not enough to completely solve the socialist rural question and that even after the triumph of the socialist system in the countryside it was necessary to solve the rural question in mountainous zones

while at the same time eliminating the difference between town and country. He gave guidance in such a way as to build up Changsong as a model unit.

Whenever he visited Changsong he told its people that they should build a wonderful communist paradise in their county, and encouraged and invigorated them to create such a people's paradise by their own efforts. He would climb up the rugged mountains in Changsong County and teach the people Juche farming methods suited to this mountainous area, and made sure that local industry factories were set up to use the mountain resources as raw materials. The result is that the people here reap plenty of maize and red pepper every year, flocks of sheep flow like clouds in every valley, and various foods and daily necessities gush out of the local industry factories, so that the population is as well-off as urban dwellers.

In 1962 Changsong County produced food grains nearly 2.5 times as much as in 1959. Thus it turned from an area short of food into one with food enough and to spare. Each family in the county got some 400 *won* on an average from livestock farming alone.

In an endeavour to generalize the example of Changsong to all parts of the country, the great leader visited the county a month before the Changsong Joint Conference was held, and gave firsthand guidance to some 20 units on more than 30 occasions. Only after he made sure that arrangements were completed to enable the participants in the conference to benefit from their firsthand inspection in the county, did he call the conference.

In his speech the great leader scientifically defined the role of a county in the building of socialism and communism, and expounded specific ways and means of raising its role. If counties were to function properly as a supply base for the countryside, he said, they had to have some local industries, and, in view of the experience of Changsong County, he set forth tasks to be carried out to develop local industries onto a higher stage.

He also taught that what was important in improving the living conditions of the peasants in mountainous areas was to make good use of the existing area under cultivation and produce more grain and to utilize the mountains so as to develop livestock farming.

In addition, he gave important teachings on educational and cultural affairs and Party work.

Indeed, the historic Changsong Joint Conference under the great leader's guidance was a turning-point in developing the economy of mountainous regions and radically elevating their population's living standards. And his concluding speech at the conference was a programme guide in stepping up the building of socialism and communism in Korea by way of raising the level of backward mountain regions to that of towns and plain areas so as to develop all parts of the country evenly and elevate the living standards of the people all alike.

Twenty years have passed since then, and the looks of Changsong County changed beyond recognition. Across the nation our people made vigorous efforts to learn from the example of Changsong County created by the great leader in person. This brought about tremendous changes in the economic development of our mountainous zones and their people's living conditions. A number of mountainous counties such as Sakju, Pyokdong, Rangrim, Chosan, Samsu, Kapsan, Yangdok, Tokchon Popdong and Singye, which had been known as God-forsaken places before, followed Changsong's example in elevating their role and developing their local industries and farming in a comprehensive way to conform with their respective geographical conditions. Today they are as affluent and cultured as towns and plain areas.

The historic Changsong Joint Conference which brought about so many Changsong Counties in this country will go down in history along with the great leader's other immortal revolutionary achievements which resulted in gigantic transformations in Korea.

Chon Jong Hun

BARE-FOOTED BOY

The Changsong people are living a very happy life today. They owe this to the great leader President Kim Il Sung's paternal love for them.

The fatherly leader has visited Changsong for firsthand guidance from the days of the fierce Korean war until today. He explored the jagged mountains and ravines, called at the farm villages and looked over the fields. Here is one of so many moving stories of his great love for Changsong.

In the summer of 1955 the great leader President Kim Il Sung paid a visit to Changsong County.

One day he was looking round Yaksu-ri, accompanied by local cadres, when several schoolchildren came running up to him with shouts of joy and offered him greetings.

The leader interrupted his conversation with the officials and met the youngsters. He found that they were too poorly clad. A boy did not have shoes on. This showed how poor the folk of Yaksu-ri were.

Yaksu-ri was notorious for barren land even in the county of Changsong. What's worse, it sustained a heavy damage from the war. That's why the population was so hard pressed.

The fatherly leader's face clouded as he was greeted by the children. He asked them about many things. Then he called a bare-footed boy to his side. The boy started at the thought that he stood bare-footed in front of the great leader. He bashfully drooped his head and tried to step back.

The respected leader put his hand on the boy's shoulder and asked him:

"Who are at your home?"

"Grandmother and mother.... And I have two younger brothers."

"And your father?"

There was no reply.

"Haven't you got a father?"

"He died in the war," said the boy in a scarcely audible voice.

The leader embraced the boy and stroked down his head.

"Look, I did not even get a pair of shoes for this boy, but he makes a bow to me...," he said, and looked over the distant sky for a while.

That day the esteemed leader put off many pressing matters and visited the boy's house, carrying him in his car. The boy was reluctant to get in the car for his soiled feet.

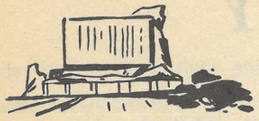
There were grandmother, mother and two brothers at his home. The leader told his adjutant to take the three children out and buy them footwear. Then he chatted with the grandmother. He closely acquainted himself with their living conditions and discussed their future livelihood with her.

At twilight the boy who wore brand-new shoes ran into the yard gaily with his younger brothers and saluted the great leader by raising his hand as Children's Union members do. He came running up to the leader to thank him, but for some moments he was too choked with emotion to say.

"...Thank you for buying us shoes.... We will study hard...." This was all he could utter, before he buried his face in the respected leader's bosom and burst into sobs. The latter stroked the former's heaving shoulders. The great leader stooped to check his shoes and then smiled a broad smile as if satisfied.

Two days later an official trucked a big sow to the boy's house and put it in the empty sty. He informed the family that the beloved leader asked them to breed it well and produce piglets.

Afterwards, the blessed boy finished the Mangyongdae Revolution School under the great care of the respected leader and became a dependable pillar of the nation.



Thriving Changsong, Glorious Land

The great leader President Kim Il Sung said:

"Though Changsong is a remote mountainous area, there is no great difference today between the life of the people in Changsong and that of the inhabitants of cities such as Pyongyang and Sinuiju....

"Indeed, the look of the land of Changsong and the living standards of its people have changed fundamentally today."

Within a very short period after the war (in Korea) Changsong County achieved tremendous progress, indeed, thanks to the great leader's meticulous care. Here in this county was admirably earried out the Party's policy of improving the role of counties and developing local industries and agriculture so as to radically raise the people's living standard.

The successes and precious experience gained by Changsong County were of great significance for the solution of the socialist rural question and for socialist construction as a whole in our country which has more mountains than plains.

In an endeavour to popularize the priceless experience obtained by himself in Changsong County to all parts of the country, the great leader called the Changsong Joint Conference of Local Party and Economic Functionaries on the spot in August 1962 or 20 years ago.

A FACT, NOT A LEGEND

The county of Changsong is a remote place well known for its many steep hills and sterile land from old times. Mountains occupy 95 per cent of the area of the county. Only the remaining five per cent is suitable for farming. Even it consists of sloping fields at the base of Pirae Peak nearly 1,500 metres above sea level and stony fields in the valleys.

From time immemorial the people of Changsong lived in penury scratching the barren land with outworn hoes.

A year's farming brought them food for less than half a year. And they barely subsisted on acorns, grassroots or tree bark, and even in the rigours of winter they had to put on hemp clothes and straw sandals and live in bleak hovels.

At every village in Changsong County stories are still being told about the utter destitution of the population in the past. Before liberation Insan-ri of Changsong County had only one ox-cart. There was only one family which had quilts in Pungdok-ri. The people of Talsan-ri had no straw to thatch the roofs of their houses, so they used dried grass instead or lived in caves. An unlettered peasant in Wanpung-ri took three days to find a man who could read a letter for him. Similar stories are too many to enumerate.

The impoverished and unenlightened life of the Changsong people was not due to the unfavourable geographical conditions of this part of the country. It was a legacy left over by the exploiting system which had lasted for many centuries and, particularly, by the nearly one half century of Japanese imperialist colonial rule in remote mountain villages of Korea.

In fact, before liberation, Changsong was a God-forsaken place. The people here lived in sorrow and despair, impoverished, uncivilized, humiliated and maltreated.

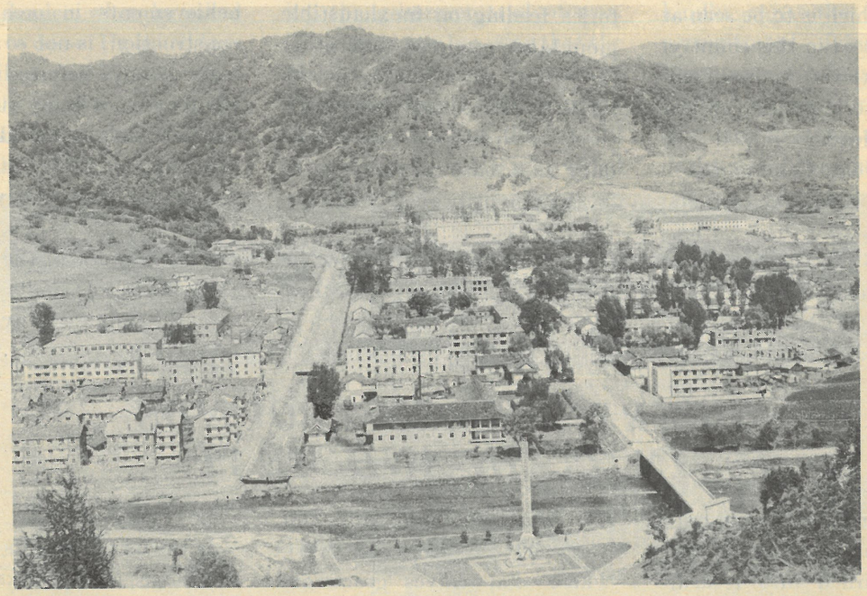
Only after the country's liberation in 1945 did the people of Changsong begin to live like man. The nation's economic situation was not so good immediately after liberation, but the respected leader President Kim Il Sung was so worried about the poverty of the mountain people that he repeatedly showed them his solicitude. But their lives could not be improved in a day or two. What is more, before they could remove the traces of poverty handed down for ages, the aggressors of US imperialism ignited a war, thereby causing a greater wound in their scanty living. So, for quite a few years after the war, Changsong County remained one of the farming areas which had the weakest economic foundations and whose people's living conditions were hard.

However, a great transformation of nature took place here at this county, which got rid of the centuries-old backwardness and poverty. It is dynamically advancing shoulder to shoulder with cities and plain areas towards the ideal human society which is already in sight.

The miraculous change that took place in the land of Changsong in such a short time, was thanks to the great leader President Kim Il Sung.

IS THIS WHERE CHANGSONG WAS BEFORE?

If you go up the road leading to the Songgol Pass northeast of Sakju, you will reach the land of Changsong thick with forests and fragrant with wild fruits. Go on along the asphalted road past Yaksu-ri beautiful as a fairyland and cross a pass called Munji, then the township of Changsong,



A glimpse of the township of Changsong

the county seat, will come in sight.

Rugged mountain ranges run in all directions from the town. The first visitor would wonder in admiration how such a lovely, cosy town came into being in this remote mountain area. At the foot of a hill past the centre of the town there is a monument to the on-the-spot guidance of the respected leader Comrade Kim Il Sung, and behind it is the Changsong Revolutionary Museum. The monument and museum, which always have visitors, are a manifestation of the Korean people's unanimous desire to immortalize the revolutionary achievements of the great leader associated with the land of Changsong.

Right in the middle of the county seat is situated the house of culture. It is a plain building the like of which is to be seen at any county seat in this country. But this particular house of culture is a historic building where the great leader guided the Changsong Joint Conference.

Formed along the Yongju River, the town has various types of two to five-storied apartment houses, service facilities, as well as educational, cultural and health establishments with modern facilities, including an agricultural school and the county people's hospital.

Visitors at the revolutionary museum

In Changsong there are also a number of local industry factories feeding on inexhaustible mountain resources and other raw materials available in the locality. The county has everything which enables it to fulfil its duty as a base to develop the local economy, a supply base for the countryside and a centre of the rural cultural revolution. Through the country roads that stretch from the town like blood vessels, consumer goods flow out and agricultural produce and mountain resources flow in endlessly.

The history of this mountain town, pulsating with miraculous achievements in creation and construction, is not so long. Till immediately before liberation, there were not many inhabitants in this county seat, and the overwhelming majority of them were fire-field tillers, who would till burns in the hills. Mention should be made of the fact that the county was unable to make even the simplest daily necessity on its own.

EVERY VALLEY ABOUNDS IN GRAIN AND MEAT

The mountains of Changsong the people hated so much, have all been turned into treasure mountains thick with clusters of wild fruits. Orchards and mulberry fields are to be seen everywhere. Fat calves graze and flocks of sheep flow like clouds at every valley.

In the terraced fields on mountain slopes maize stalks are clustered with heavy ears and golden

waves sway in the methodically checkered rice fields down below. The rhythmical sound of tractor engines echo through every valley. Similar landscapes can be seen in other remote mountain areas in Korea.

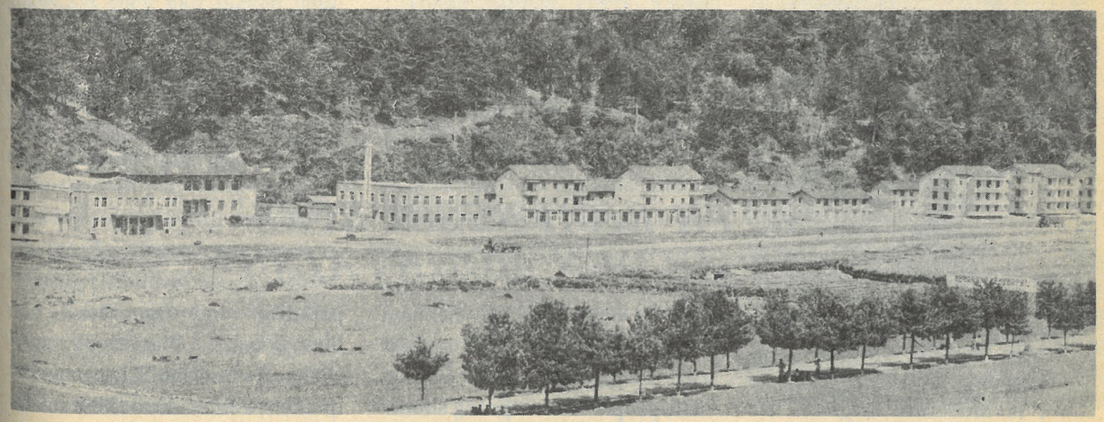
Korean peasants had for ages wished to eat white rice with meat soup for daily meals and live in tile-roofed houses wearing silk dresses. They had thought this an unrealizable dream. But it has long been realized in the land of Changsong.

Here is a moving story to tell. One day in late October 1950, the great leader visited Changsong. It was towards evening. He dropped in at a peasant's house for a rest and acquainted himself with the living conditions of the family.

The accompanying personnel were going to prepare supper for the great leader, when he asked them not to do so. He asked how he could eat rice himself when the people in this part of the country all ate maize. He said, "When the people eat miscellaneous grains, we should do the same," and instructed them to grind maize with the stone mill for cooking. The great leader's on-the-spot guidance to Changsong began with showing his warm love for the people with whom he shared joys and sorrows like this.

At the time the great leader stayed in the county for a few days. He went to many villages and discussed problems of living with peasants in the mountain villages, acquainting himself with the geographical conditions and the living conditions of the population. Then he met responsible county officials and had discussions over a map of Changsong County. He explained to them how to develop the county of Changsong after the war was over. In those days the Korean people were undergoing the grimmest trial of war. The enemy was boasting that the Korean war was a question of time now, and the whole world was worried sbout the fate of Korea. However, the iron-willed great leader visualized the tomorrow of the victorious homeland, and was conceiving a far-reaching plan to radically raise the living standard of the peasants in mountainous areas.

The great leader paid his first postwar visit to the land of Changsong in the summer of 1954. He showed a clear-cut way for Changsong County to develop its economy quickly to conform with its geographical features. He said that a proper distribution of crops was most important for farming and he clearly defined that in Changsong maize was the king of all crops or the main crop. He also pointed out that the people of Changsong should also eat rice, and taught ways and means for building rice fields in a big way in relatively lower areas. Thanks to the great leader's kindly care, the Government concentrated investments in Changsong, sending lots of good-quality seed and fertilizers, tractors, trucks, excavators, bulldozers and other machines.



Part of a farming village

Agriculture developed by leaps and bounds in Changsong. As a result of the thoroughgoing implementation of the fatherly leader's teachings given on the spot, already in 1962 when the Joint Meeting took place, the output of grain increased 2.5 times as against 1959, of which that of maize was as much as 4.3 times.

The county of Changsong, which had been short of provisions, was now completely self-sufficent in food and even had some to spare. The Juche farming method proved quite effective in this remote highland, too. From 1975 onward, the county, with such a small arable land, could annually produce enough food to feed the population for more than three years and an ample amount of feed and raw materials for industry.

The great leader stressed that a mountainous area should make good use of the mountains, and opened up bright prospects for development of stockbreeding by putting main emphasis on grass-eating animals. He pointed out that vast grassland was not a must for stockbreeding. He taught they could raise as many domestic animals as they wanted

The mountains are effectively used to develop stockbreeding

if they tended them in small flocks in keeping with the terrain of Changsong County. The new history of exchanging grass with meat began this way. As for the number of domestic animals, as far back as 1962, sheep increased four times as against 1955, goats seven times, rabbits and geese 18 times respectively. Today, 20 years later, the county's output of meat has jumped up scores of times.

The land of Changsong is famous for its red pepper. It is a red-pepper supplier for the capital city of Pyongyang. In order to raise the cash income of the farmers, the great leader made sure that they planted plenty of high-yielding red pepper and even opened a market for it.

Last year the farmers of Pungdok-ri, the remotest mountain village in Changsong County, got 6 tons and 200 kilogrammes of grain and over 2,000 *won* in cash per family. It is not fortuitous that the Changsongites say admiringly that even a remote mountain village turns into a people's paradise once the people do as the fatherly leader asks them to do.

WITH RICH RESOURCES OF "GOLDEN MOUNTAINS"

At the crest of the Munji Pass, a gateway to the seat of Changsong County, stands a tower of moderate height. The upper part of the tower is inscribed with the words "Golden Mountains" and the bottom of it with the great leader's teaching, **"The people of Changsong should build a wonderful communist paradise in the land of Changsong."** Wayfarers stop their cars and look over the exquisite mountains filled with treasures. Every mountain and

valley has multitudes of wild pears and strawberries, wild grapes and other mountain fruits and luxuriant forests of trees which bear oil and fibres and raw materials for paper.

These limitless resources which for ages had fallen and rotten and been eaten by wild beasts, have now become a valuable wealth for the Changsong people. How comes it?

One day in early September 1955, on his firsthand guidance tour the great leader crossed the Songgol Pass. He happened to see women farmers trekking up the mountain road carrying heavy loads with difficulty on the head or on the back. He had his car stopped by their side. Meeting the fatherly leader all of a sudden the women were at a loss what to do. Their feet were glued to the ground. With a kindly smile on his face, the leader gently asked them what they were carrying and where they were going. The farmers answered they had picked wild fruits and were on their way to Sakju to sell them. He touched the fruits in their baskets and hemp bags they had put down on the roadside. He asked them what fruit and edible herbs grew in the mountains and how much they got for them in the market. Hearing their answers, the leader said that the people in this part of the country would get much money by picking and selling the wild fruits alone. And he urged them to hurry up and go to the market before it was too late. He saw them off with a tender look.

That day the great leader was in a meditative mood, standing for a long while on the crest of the hill.

He was sure that if the inexhaustible resources in the mountains were exploited, the living standards of the people of Changsong would be raised markedly, and his far-reaching plan was carried into effect. Investigations were made full steam into hundreds of kinds of mountain herbs and fruits, and a mass campaign was waged to create forests of economic value, which would afford raw materials for cooking oil, fabrics, paper and other daily necessities.

Following the historic June 1958 Plenary Meeting of the Workers' Party of Korea Central Committee, nearly 20 local industry factories were built in the county of Changsong. They included food-processing, textile, paper and furniture factories.

Today almost every visitor looks around the Changsong food-processing factory located on the Yongju River. On entering the front gate, one's eyes are first attracted by a row of factory buildings covered neatly with slate. Each of these buildings is as large as a six-storied apartment house. In these buildings soy and bean mash are produced as well as fruit wine and liquor, *oktang* sugar, cool beverages, and processed meat and vegetables. The modern processing equipment are too splendid for a local industry factory.

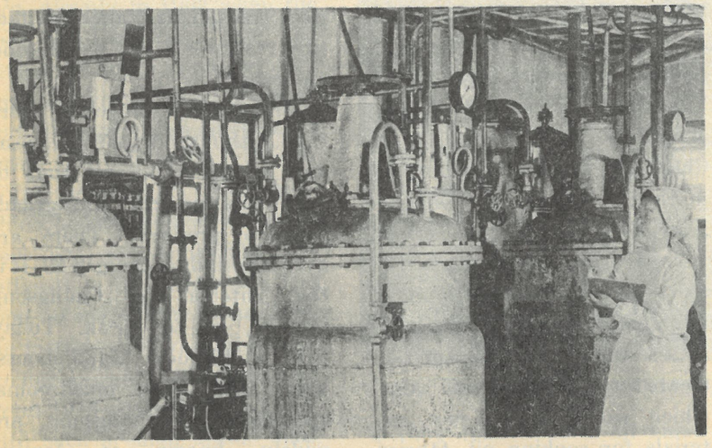
In the factory compound are planted hundreds of aromatic plum, wild pear and white apricot trees. This makes the factory resemble a rest home amid an orchard.

This factory processes more than a thousand tons of acorns and several thousand tons of wild fruits and herbs and agricultural by-products. There are over 200 kinds of them in all. It is the "kitchen" of Changsong County, so to speak. Today wines and liquors, aralia shoots, wild anise and mushrooms, specialities of Changsong, are widely known in foreign markets.

The local raw materials hold more than 80 per cent of those used for the county's economic

The textile factory

development. As for the county's budgetary revenue, its local industries occupied 86 per cent of it already in 1962 when the Changsong Joint Meeting was held. The total output value of the local industries increased nine times in 1980 over 1959, and the per-capita industrial output 6.5 times during the same period. The Changsong people get three to five hundred *won* per family on an annual average from the mountain resources, not counting the income from farming and stockbreeding.



Part of the food-processing factory

The people here used to carry the wild fruits on the head or on the back and cover many miles along the rugged mountain roads in order to get some pennies for a pair of rubber shoes or a few boxes of matches. This is a thing of the past now. Here in Changsong daily necessities gush out of factories made from the resources in the golden mountains. This is another great transformation achieved in our era of the Workers' Party.

THEY ENJOY AND DEVELOP MODERN CIVILIZATION

At the township of Changsong towards evening, one sees people in their 20s, 30s or 50s cross the bridge over the Yongju River, carrying bags and chatting with each other full of joy. They are students on their way to the Changsong branch of the Sinuiju Industrial College, which is seated by the food-processing factory. The county's Party, administrative and economic officials and responsible personnel of local industry factories as well as workers are educated under the programme of studying while on the job. In addition, many farmers are correspondence students of agricultural college and agricultural school.

Before liberation the overwhelming majority of the Changsong people were unlettered. And the county had only one "public doctor" who served the exploiting classes.

Today Changsong County has some 20 schools of different levels, including a college branch and an agricultural school, where 40 per cent of the county's population study. A classroom and a teacher are allotted to every 20 students. A branch school is built for four children at the dead end of Kogae Valley in Sinpyong-ri far away from the seat of the county. Talented scientists and artists of the nation come out of the children of the people living in this remote mountain county, who are given true Juche education which equips people with abundant knowledge, high morality and strong physique and combines theory with practice. Today the Changsong people benefit from free education and free medical care and live cultured lives, regarding the age of 60 as the prime of life and the age

of 90 as the beginning of senility.

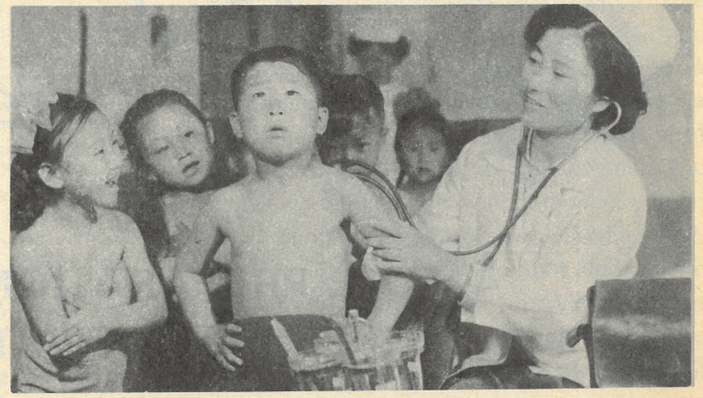
Promotion of the Changsong people's health is guaranteed by the county people's hospital equipped with 150 beds, up-to-date treatment facilities of various kinds and obstetric facilities, ri people's hospitals and medical workers five of whom take care of every 1,000th person.

Buses run across the rugged mountains and hills several times every day between the county seat and every ri.

Every family in the county has a TV set and enjoys the telecast just like Pyongyangites.

Everybody works pleasantly as masters of mechanization and automation. In the past one could only hear the sound of wind and water in this out-of-the-way place. But the grateful sunlight of the fatherly leader and the Party floods here, and the people have come to enjoy and develop modern civilization. There is no difference between their life and Pyongyangites'.

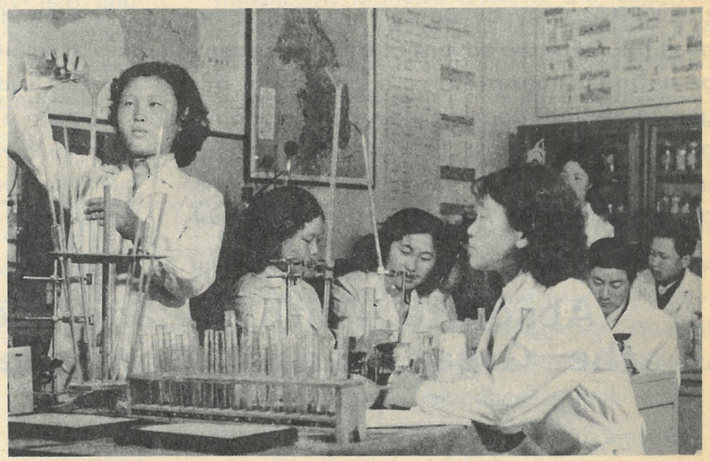
The leader came to visit
This forsaken land of
Changsong.
The hills and rivers and people
All changed beyond measure.
Every house is filled with rice
To overflowing.
Old age begins at 90, they say.
It is true. Everywhere
The respected leader visited,
Happiness blossoms out
Happiness blossoms out
On the hills and fields....



At a *ri* people's hospital

Life is pleasant and the people are full of hope. Hence merry songs and dances.

Enjoying this happiness of today and looking forward to a brighter morrow, the people of Changsong are dashing like a hurricane towards the ten perspective goals of socialist economic construction along the road indicated by the great leader and the glorious Party.



Students of the agricultural school analyze the soil of the highland

Serial

Modern History of Korea (23)

4. FULL PREPARATION FOR ALL-PEOPLE RESISTANCE

Preparations were also made among the masses of the people to greet the great event of national liberation in a positive way.

At the Xiaoharbaling Meeting the great leader Comrade Kim Il Sung said:

"In order to be fully ready for the great event of national liberation, our people should be thoroughly prepared politically and ideologically, while, at the same time, preserving and accumulating the forces of the KPRA. Only by doing this, will it be possible, with the advent of the great event of national liberation, to successfully organize and conduct an all-people struggle of resistance against Japanese imperialism in coordination with large-unit operations of the KPRA." *(On Preparing for the Great Event of National Liberation,* Eng. ed., p. 9)

As the revolutionary influence of the anti-Japanese armed struggle grew rapidly and the small groups and political workers of the KPRA and the revolutionary organizations intensified mass political work, and Japanese imperialism suffered repeated defeats on all fronts, the masses of the people were getting better prepared for the great event of national liberation, that is, rising up in a nationwide resistance in a decisive moment.

This found expressions, among other things, in their absolute faith in and deepest adoration for the great leader Comrade Kim Il Sung, the sun of the nation and the lodestar of liberation, their active preparations for joining the KPRA and the intensification of all forms of anti-Japanese, anti-war struggle.

Absolute Faith in and Reverence for the Great Leader Comrade Kim Il Sung

Workers, peasants, youth, students and other broad sections of the popular masses further deepened their absolute faith in and reverence for the great leader Comrade Kim Il Sung as the days went by. They entrusted their destiny entirely to him and all of them ardently wished him to accomplish the cause of national liberation.

Various revolutionary publications, handbills and appeals praising him highly were distributed in succession.*

* An instance of this was an appeal entitled "Commander in Mt. Paekdu" written by the ARF organization in the Pungsan area in South Hamgyong Province. It reads:

"Mt. Paekdu is renowned in Korea. It is a lofty mountain, hence the name, Paekdu (White Head—Tr.). There, in the depths of the mountain an unrivalled general, the Commander of Korean Independence, has his camp. Who is this general? He is the famous Commander of Korea, General Kim. General Kim flies in all directions as if by magic. General Kim is the Commander of the Korean Independence and a world-famous general. General Kim brings sunlight to the Korean peninsula by annihilating the Japanese army. The Japanese warlords fall like dead leaves in the autumn before General Kim's famous tactics. They seek escape even at the mention of General Kim's name. That is why our compatriots throughout Korea are filled with confidence in victory. General Kim will win victory after victory and bring independence to Korea."

Leaflets bearing the slogans saying "General Kim Il Sung will come in a few days" and "Wait for the day of General Kim Il Sung's return," were put up here and there. Even in the Japanese munitions factories such as the Pyongyang Arsenal, the Japanese institutions and the vigilance corps, such leaflets were put up one after another. In 1944, bold red letters reading "Kim Il Sung, Commander of Korean Independence" were found written on the ceiling in the third-class steerage of "Koan-maru" (a ferryboat sailing between Japan and Korea).

The brilliant exploits of the great leader Comrade Kim Il Sung were widely told and retold among the people in those days. Whenever the people, men and women, young and old, got together, they, revering him, told many stories in praise of his outstanding talent, superb commanding art and flexible tactics.

Telling legendary stories about the great leader Comrade Kim Il Sung employing the art of land contraction, apprehending wonders of nature and transforming himself, they drew vigour and encouragement from them. They often linked him with their native places and even spoke of his having visited them.

The following story is enough to show what a great reverence the Korean people, the youth and students in particular, felt for him.

In 1944 a Japanese scholar gave a lecture to the six-year pupils of a primary school and the second-year pupils of a secondary school in a region in the southern part of Korea. Then, he asked them to write down in unsigned sheet of paper the one whom they admired most. The result showed that 67 per cent of them put down "Kim Il Sung." *(New Stories about Korea,* 1952, Tokyo, p. 384.) Considering that due to the Japanese imperialists' harsh suppression at that time no small number of pupils could not express their views in fear, it was no doubt that almost all students were revering the great leader Comrade Kim Il Sung, holding him in the highest esteem.

In those days, the Korean people had a high regard for the respected leader Comrade Kim Il Sung as the "supreme leader of Korea after her independence," the "President of future Korea" and the "commander-in-chief" and looked forward with confident hope to the day when their fatherland would be liberated and prosper under his wise guidance.

Indeed, the dignified name of the respected leader Comrade Kim Il Sung came to stand out as a symbol of liberation and victory for the people all over the country from Mt. Paekdu to Cheju Island and their compatriots in faraway foreign countries, as a lighthouse of hope for the entire Korean people.

The absolute faith in and adoration for the great leader Comrade Kim Il Sung was not merely embedded in the minds of the people. It constituted the most powerful ideological and mental motive force arousing the masses of the people to the anti-Japanese revolutionary struggle.

Extensive Preparations of the Masses for Concerted Action with the KPRA

What was most characteristic in the people's struggle in those days was active preparations for concerted action with the KPRA led by the great leader Comrade Kim Il Sung. Workers, peasants, youth and students, holding him in boundless esteem, formed various revolutionary organizations and made preparations for direct participation in the final, decisive battle to defeat Japanese imperialism in concerted action with the KPRA at the decisive hour.

Organizations for armed revolts were formed everywhere.

In the summer of 1944, the "National Liberation Corps" was organized in Pyongyang. It conducted vigorous activities in South Pyongan Province and Hwanghae Province. As an anti-Japanese underground revolutionary organization and an organization for an armed revolt, it set it as its chief objective to rise in armed riot to respond to the KPRA's operations for national liberation and made active preparations for it. (*Pyongyang Minbo,* November 15, 1945.)

Such organizations were also formed and operated in North Pyongan and Kangwon Provinces, in Pungsan and other areas of South Hamgyong Province and in Hoeryong and other areas of North Hamgyong Province.

The preparatory work for a concerted action with the KPRA was conducted in various other forms.

It was graphically manifested primarily in the working class. In 1941 the iron workers in Pyongyang banded themselves and strove to manufacture weapons in a clandestine manner. They planned to join the KPRA and take part in the national-liberation operations and carried on vigorous activities for it. (*Document on the Attempt of Employees of the Iron Works to Achieve Korean Independence and Other Papers,* South Pyongan Provincial Police, 1944.)

In 1944 the workers of the Chongjin Iron Works planned to respond to the forthcoming final offensive operations of the KPRA and made preparations for a large-scale armed revolt.

And the tailors of Pukchong in South Hamgyong Province and the workers and students of Chinju in South Kyongsang Province carried on their struggle with a determination to go over to Manchuria so as to cooperate with the KPRA in the sacred war for national liberation. The workers of the Pyongyang Arsenal, too, seized weapons and ammunition and made preparations for armed revolt in secrecy. (*Papers on the Cases of Stealing Arms for Korean Independence and of the Arrest of Those Who Attempted to Organize a Mass Party,* 1944, pp. 2-4)

Workers' preparations for the anti-Japanese revolt were under way vigorously in many other towns, too.

Peasants, too, launched a struggle to prepare food, spears and swords with a view to joining the KPRA when it advanced into the homeland. Peasants in Suam Sub-county, Sihung County, Kyonggi Province, and Hanchon Sub-county, Pyongwon County; South Pyongan Province destroyed the government and public offices of Japanese imperialism, captured grain from storehouses and beat the Japanese officials in charge of grain delivery, inflicting serious wounds upon them. (*Higher Foreign Affairs Monthly Bulletin,* No. 46, 1943; *The Tendency of Young People to Opposing the Enforcement of Conscription System,* the Gendarmerie of Sinuiju, 1941-1945, pp. 45-46.)

The struggle to take joint action with the KPRA was fierce notably among the youth and students.

Between 1942 and 1943 the youth and students led by the graduates from Choryang Commercial School in Pusan made preparations for an armed revolt to act in concert with the anti-Japanese armed struggle. *(Higher Foreign Affairs Monthly Bulletin,* No. 49, the Government-General of Korea, 1943-1944, p. 9.) The students of the Chonju Normal School in North Cholla Province made a firm determination as follows:

"We must steel our bodies to be the soldiers of General Kim Il Sung and make every effort to achieve Korean independence." *(Ibid.,* No. 51, 1944, pp. 10-11)

Moreover, the progressive youth and students in Songjin, (Now Kim Chaek), North Hamgyong Province, organized a secret organization and named it "Paekdusan Association," after Mt. Paekdu as this mountain where the great leader Comrade Kim Il Sung was in activity was the base of the Korean revolution. *(Monthly Bulletin on the Arrest of Political Offenders,* North Hamgyong Provincial Police, 1942, p. 177.)

Preparations for anti-Japanese revolts were made by the broad Korean youth and students in Japan, too.

The Korean youths who had been forcibly drafted into the Japanese army were also making preparations to rise up in an armed revolt in concert with KPRA units. In August 1944 the Korean youths serving in the Japanese marine corps in Chinhae were resolved to join the KPRA and deserted barracks. *(Lesson of the Arrest of Spies and Political Offenders,* Educational Material (December), Ranam Gendarmerie, 1944, pp. 72-79.)

A vigorous struggle to join with the KPRA went on on a nationwide scale.

It was true that preparations for joint action with the KPRA were not limited to a particular region or some strata of people. They became a common phenomenon among the popular masses of all strata in all areas, the irresistible trend of the times. In face of this situation the Japanese imperialists gave a cry of alarm. They said that it was the general trend that students and other youths with a firm belief in Japan's collapse were scheming to rise up in an armed revolt in close relation with General Kim Il Sung whom they worshipped from the bottom of their hearts or under his command. *(Higher Foreign Affairs Monthly Bulletin,* No. 46, Police Affairs Bureau of the Government-General of Korea, 1943, pp. 5-6.)

Thus, the people of all strata were making extensive preparations to join with the KPRA led by the great leader Comrade Kim Il Sung. This meant that full preparations were being made for an all-people resistance against Japanese imperialism at a decisive moment.

Intensification of Various Forms of Anti-Japanese, Anti-War Struggle

Workers, peasants, youth and students and other sections of people energetically waged the anti-Japanese, anti-war struggle, looking forward to the day of national liberation.

Workers went on strikes and sabotages everywhere, with the result that the wartime production of Japanese imperialism was hard hit.

In 1943 stevedores in Rajin under the direct guidance of the KPRA small units and groups launched a strike. Dockers in other major ports at home also staged daring strikes. These struggles greatly hampered the wartime transportation of Japanese imperialism.

Workers' strikes broke out one after another: Strikes in the Hungnam Fertilizer Factory in July 1942, in the Songjin High Frequency Factory in June 1943 and June 1944 and in other major munitions factories were some of them.

Workers also waged more determined struggles such as arson and destruction of wartime produc-

tion establishments of Japanese imperialism, and riots. Big and small incidents of explosion and arson occurred one after another at factories and enterprises. There were the incident of explosion in the Hoeryong Colliery in the summer of 1943, the Nampo Refinery workers' struggle to wreck machines, the incidents of arson in the Samchok Colliery in Kangwon Province and in the "Korean Aviation Company," the incidents of repeated explosions in the Pongung Chemical Factory between 1942 and 1944, and the case of explosion of the Hungnam Nitrogenous Fertilizer Factory in September-October 1943. This dealt a serious blow at the wartime production of Japanese imperialism. Strikes and sabotage went on continuously in Pyongyang, Chongjin, Seoul, Pusan and other important industrial cities and construction sites in all parts of the country. Incidents of explosion and arson happened in succession in munitions factories and aerodromes.

The active struggles of the workers caused a big loss to the Japanese imperialists' wartime production.

The Korean workers who had been drafted to work in Japan put up fierce strike struggles. Between 1941 and 1942 the total number of cases of workers' strikes in Japan amounted to 602 involving 30,165 workers. Of them, 449 were the Korean workers' strikes with the participation of 26,149. In the first half of 1943 alone there were 174 strikes involving as many as 9,661. *(Higher Foreign Affairs Monthly Bulletin,* No. 51, Police Affairs Bureau of the Government-General of Korea, 1944, p. 133.)

Along with the anti-Japanese, anti-war struggles of workers, positive struggles were also waged by the peasants against the forcible delivery of agricultural produce, various wartime burdens and compulsory labour. Peasants in some regions courageously assaulted in groups the Japanese imperialists' sub-county offices, destroyed the warehouses of the "County Agricultural Association" to divide food among themselves and killed vicious stooges.

The cases of the formation of secret societies of teachers and students and school strikes cropped up one after another in all parts of the country. The young and middle-aged people waged vigorous struggles against conscription, commandeering and compulsory labour.

At that time "rumours" were widespread among the people. Most of them were related to the predictions as to the defeat of Japanese imperialism and Korean independence. In those days the Japanese police and law courts had the busiest time to deal with the cases of "circulation of sensational rumours."

As seen in these few instances, different kinds of strikes and sabotages, the evasion of expropriation, forcible conscription and forced drafting by the Japanese imperialists and rumours were, in the final analysis, the evidence of the upswing of the trend to oppose and reject their colonial rule and war policy. In those days it was a common phenomenon and general trend that the popular masses came out in opposition to the Japanese imperialist colonial rule and war policy as a whole. Such advance took both organizational and separate forms and was made in an open or clandestine way.

At the bottom of this move of the people lay their firm conviction that the great leader Comrade Kim Il Sung, commanding the KPRA, would certainly liberate the country and that the day of national liberation was drawing near. Because they had such conviction, they could tirelessly wage the anti-Japanese struggle in various ways at all risks.

In the midst of the anti-Japanese, anti-war struggle of the masses of the people of all strata, full preparations were being made for an all-people resistance, in response to the KPRA's national-liberation operations to be conducted in the future under the general command of the great leader Comrade Kim Il Sung.

Nature of Korea

LAKE SIJUNG

The great leader President Kim Il Sung said:

"Our country is not only abundant in natural resources, but in beautiful natural scenery. Everywhere we can see hills and mountains and clear rivers, presenting a picturesque view."

Lake Sijung, one of our scenic spots on the east coast, lies in Tongchon County, Kangwon Province.

The lake is contiguous to the sandy beach on the sea in the east and is hemmed in with beautiful mountains in the west, north and south. It is a landlocked cove.

The name of the lake originates from an old story about a man who, fascinated by its scenic beauty, built a pavilion called "Sijung-dae" there. In the middle of the lake still lies the islet on which the pavilion was. The surrounding landscape is a picture, indeed.

Hoary pines thick on the lake shores, ruddy sweet briars on the silvery sands and exuberant persimmons feast our eyes, in good harmony with the ripples of the limpid calm lake water.

There are many outflows of underground water in the lake, so it does not freeze even in winter. The lake is lived in by lobsters, corbiculas and crabs in addition to over ten species of finny tribes such as carp, gibel, snakeheaded fish, eel, etc. It is famous also for its medicated mud which is good for inflammatory diseases.

The lake is beautiful in daytime, but it is still more beautiful in moonlit night. A Korean

A rest home

ballad sings of the moonlit lake like this:

The elixir of life at Ryondae
Peak you must see.
The evening moon over Sijung
Pleases your eyes.

Indeed, the lakescape is boundlessly attractive, with the moon reflected in the water in perfect harmony with the golden view of the surroundings.

On the lake shores stand nice buildings of a rest home and a sanatorium for working people. There are various facilities for boating, sea bathing, angling, etc. Thus the lake contributes greatly to providing people with pleasant rest and promoting their health.

At an angling site

NEW GIANT BORING MACHINE

Of late the workers and three-revolution team members of the Ryongsong Machine Complex produced a new type of giant boring machine, displaying the revolutionary spirit of self-reliance. It is a most up-to-date machine tool. It is automated a hundred per cent. It is capable of processing different facets and holes on the main body of any large machine in a fixed position, with a high degree of precision and with great rapidity.

Also, with this machine a worker can do in only a few days, and with ease, what a number of machine tools took a month to complete.

The manufacture of this new giant boring machine is another precious success achieved in carrying out the Party's policy of making precise, large, high-speed and automatic machines and equipment.

HERB GARDEN

After looking round the oil-bearing trees, we made for the herb garden. With summer coming round, the herbs were in full flower. Some of them were already bearing fruits.

We gloated over the garden and thought of the following words of the great leader President Kim Il Sung:

"In the sphere of pharmaceutics, an end should be put to the practice of clinging to making chemical compound drugs only. While the cultivation of medical herbs is expanded, more specific research should be done on the methods of cultivating and utilizing these herbs to improve their uses."

A technical section official of the botanical garden who showed us round told us that they were cultivating about 400 species of medicinal herbs to carry out the great leader's instruction. He added that medicinal herbs range over 900 species in Korea.

According to his explanation, the herb garden consists of four plots; the first and second plots for cultivation of herbs, the third for aromatic herbs and the fourth for wild herbs.

After looking round some herbs, we went up to a spot marked out by a signboard of "day lily". We learned from the signboard that day lily is a perennial of the lily family and bears bright yellow flowers from May to June ranging across the country at foothills. Its root is a good diuretic and antifebrile and its leaves and flowers are a good food.

Herb garden No. 2

Our guide said the great leader once had seen the day lily and recollected with great emotion the days of the anti-Japanese armed struggle when the Korean People's Revolutionary Army men ate this wild vegetable in the Paekdu forest.

Not far from this spot stood Taesongsan duchung trees or eucommias. Eucommias here are about six metres high. They are said to grow up to ten metres. Their alternate leaf is elliptical and trunk is grey-tinted. They furnish us with good building material as well as raw materials for medicaments and rubber.

We made a round of some herbs good for stomach and digestion—rhubarb, hawthorn, distaff thistle, dandelion, twinleaf, medicinal wormwood, etc.—before we reached and halted at a

"Paekbong Library" Containing Great Leader President KIM IL SUNG's Works Put Out in Japan

"Paekbong Library" No. 20 containing immortal works of the great leader President Kim Il Sung was recently published by the International Institute of the Juche Idea.

Contained in the book are immortal works of the great leader "Law on Agrarian Reform in North Korea," "Publication of the Agrarian Reform Law to Improve Wellbeing of the Nation," "The Results of the Agrarian Reform and Future Tasks," "On Vigorously Promoting Projects to Remodel Nature for the Ten-million-ton Grain Goal," "On the General Mobilization of the Party, the Army and the People to Fight against the Dangers of Drought Caused by the Cold Front," "On the Land Law" and "The Land Law of the Democratic People's Republic of Korea."

clump of thriving milk vetch.

Milk vetch has a straight stem, 1 or 1.5 metres high. Yellow flowers come forth at the end of the stem.

"This milk vetch", our guide said, "ranges widely in the north of central Korea, in the northern mountain areas in particular. It is a hardy plant. From ancient times its root is valued as a major roborant, which strengthens internal organs and dissipates fatigue."

Then he pointed to *Codonopsis pilosula* growing nearby and started his explanation. *Codonopsis pilosula* is a trailing perennial of the *Campanulaceae* family. Its twining stem grows up to two metres or so. One or two bell-shaped flowers come forth at axil towards July or August. It ranges in deep valley or on riverside in the northern and central parts of our country. It is propagated by seeds or cuttings. Its root is used for medicine and young stem for food. Various medicaments and foodstuffs are made of it. "Mansam-ko" and "Mansam-liquor" are among them.

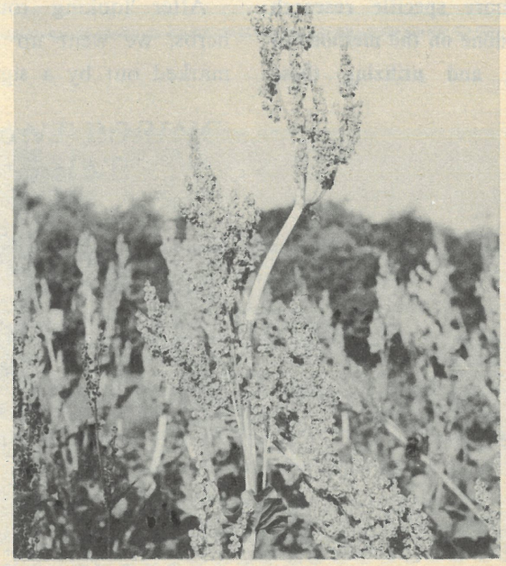
We saw also schizandra and heard an explanation about it.

Schizandra is a deciduous, broad-leaved trailing shrub belonging to the *Magnoliaceae* family. It is called omija-namu (five-taste tree) in Korean because its fruit tastes bitter, sweet, sour, hot and salty. It grows in highland areas 200 to 1,600 metres above the level of sea in our country. It is a good tonic and valued as heart medicine, cough-mixture and expectorant.

The guide said, "Our herb garden abounds with precious herbs good for people's health and various diseases. Some of them are efficacious for heart troubles. Some others are good for lowering hypertension and stopping bleeding and also for cough-mixture and expectorant."

Hearing him out, we bade a farewell to the garden.

O Dok Yon



Rhubarb

Breeding Ground of Mud Turtles at Honam-ri

Korean seas and rivers abound with aquatic resources.

The great leader President Kim Il Sung said:

"Our country is surrounded by the sea on three sides and therefore abounds in marine resources."

In Korea mud turtles breed everywhere in rivers and streams except highland areas. They range in abundance especially in the Taedong, Ryesong and Rimjin Rivers. The breeding ground at Honam-ri on the Taedong is most famous.

The Honam-ri breeding ground is ideal for mud turtles to breed in. The flow is not rapid and the waters are two to five metres deep with small fishes thriving there. It is also rich in other kinds of feed for mud turtles. The sandy and gravelly river bottom provides mud turtles with nice hiding places.

Mud turtles lay eggs in holes dug in the river beach. The eggs hatch out in the sun. The breeding ground abounds in sand beach, optimum for mud turtles to breed.

So, the place is designated as a natural monument in our country and mud turtles there are protected well for better propagation.

From ancient times mud turtles are used as a roborant, good for anemia, weak children and exhaustion. Today the eggs and meat are used for food or medicament. The bone makes raw material of handwork.

Mud turtles are light green in the backs, and bear dark brown dots on yellowish green ground in the heads.

The female mud turtle is bigger than the male in build. A two- or three-year-old male weighs only 350 to 450 grammes while a female of the same age is 750 to 800 grammes.

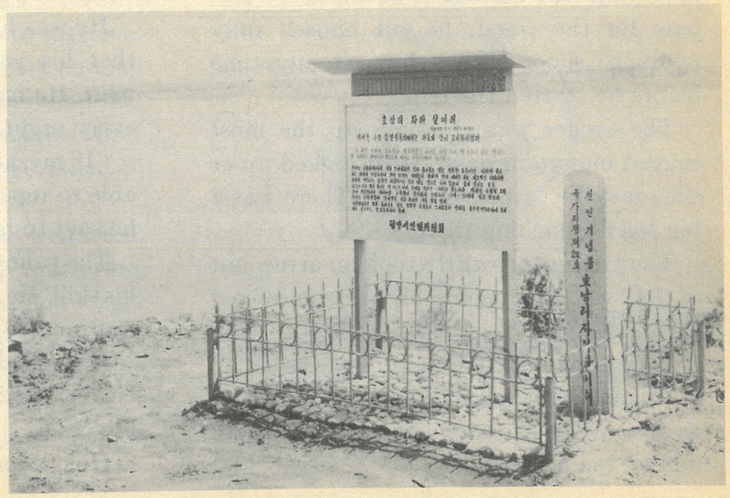
Mud turtles winter in the ground under the stream from the end of October to spring next year.

A she-mud turtle starts laying eggs when six or seven years old. The spawning season is from June to August. She produces three or four broods of 15 to 30 eggs a year. Eggs hatch out in 55 to 80 days.

Mud turtles usually live in water except for the spawning season. They do not go far off the stream even while on land.

They are sighted by men when they peep out of water for a breath every ten to fifteen minutes.

In our country, breeding quarters of mud turtles, together with fish tribes, are protected well thanks to the nature protection policy.



Old Tale

ARROW RUNS INTO ROCK

Once upon a time there lived a young crack archer in a mountainous village.

That time our forebears learnt fencing and archery from their childhood to foster their prowess and wisdom. They did this in order to beat off foreign aggressors who would often attack the country.

The youngster owed his unexcelled archery to hard training. Every night he went deep into a mountain and zealously practised his archery. The training lasted for many years. Now, he could hit any target in the clout, however coal-black it was at night.

One night the lad had to take a steep mountain lane on urgent business. To prepare for the worst, he got himself fully ready to shoot with a bow at any time before he started the trip.

The archer was climbing up the most rugged mountain pass. As he looked up at the crest, he turned to stone. There was a big tiger crouching there.

The youngster swiftly took an arrow out of the case slung behind his back, and fixed it in the bow.

It was obvious that he would be killed by the tiger if he failed to shoot it dead. He let fly the arrow the moment he took deadly aim at the beast.

Zip! The arrow whizzed through the air and hit the windpipe of the tiger, though it was pitch-dark. The tiger didn't even make a roar; perhaps it fell dead on the spot.

The lad watched the beast for a good while. As it showed no signs of life, he was sure of its death and approached the tiger step by step.

All of a sudden the young man could not but be astonished. It was not a tiger but a huge rock which resembled the beast.

The arrow was thrust in the centre of the rock.

The youngster looked from the rock to the arrow and exclaimed in high glee: "What a good archer I am!"

He was hugely delighted at the thought that his painstaking efforts were not in vain. He had exercised himself in archery every night.

"If my arrow can pierce a rock, I'll be able to repel any aggressor at one stroke," he said to himself.

The young man was greatly satisfied with his skill. He wanted to shoot once more, and returned to where he had shot.

He looked squarely at the target, with his head erect. For sure, it was not a tiger but a big crag.

He put an arrow to the string and shot it at the crag.

Zip went the arrow. It flew straight at the rock, just as it did a while ago.

But the arrow did not run into the rock. He heard it strike against the rock and fall on the ground. The lad wondered and had another shot. But the result was the same. He shot all his arrows, but each failed to pierce the rock.

The young man wondered and wondered, and then he tapped his lap, muttering: "When I shot, I thought it was not a tiger but a crag. That's why I failed. I'll always shoot my arrows with the spirit of hitting the enemy."

He made this resolve as he hurried along on his way.

Brief Comment

INDICTMENT

Since the setting up of the Chon Du Hwan's fascist dictatorship, numerous south Koreans have sought asylum abroad. Their number exceeds 100,000.

The snowballing number of the runaways in this peacetime shows that south Korea is a living hell.

While seizing power, the Chon Du Hwanites already perpetrated the massacre at Kwangju and plunged south Korea into a sea of blood. Their manslaughter is still going on. In south Korea today even the lives of the traitor Chon's lackeys are precarious, not to mention those who burn with the desire for democracy and reunification.

The puppet traitor is fond of clamouring for the "building of welfare society" but, at present, over 6,600,000 "absolute poor" are groaning on the brink of death, several million people kicked out of their workplaces are swarming the streets and alleys, and the impoverished who have no money even to buy a handful of rice, are dying of hunger in groups. Hence, many south Korean inhabitants are leaving their beloved homes for foreign countries, as they don't want to wait for their death in south Korea.

The rapid increase in the number of south Korean runaways is another indictment of Chon Du Hwan the traitor who committed a crime against the nation by reducing south Korea to the world's worst living hell.

Om Sang Gi

World's People Strongly Support Proposal for Establishment of DCRK

—Over 1,600,000,000 People Participate in International Signature Collection Campaign—

At the Sixth Congress of the Workers' Party of Korea held in October 1980, the great leader President Kim Il Sung proposed to reunify the divided country by founding a Confederal Republic through the establishment of a unified national government on condition that the north and the south recognize and tolerate each other's ideas and social systems, a government in which the two sides are represented on an equal footing and under which they exercise regional autonomy respectively with equal rights and duties, and advanced the ten-point policy for the unified state to follow.

The proposal and policy are enjoying unreserved support from wide sections of the world's people for their fair and realistic nature.

The international signature collection campaign started in mid-March last year to support the proposal and policy was participated in by more than 600, 000,000 people three months later, 1,000,000,000 people eight months later, and 1,600,000,000 people in 101 countries and 24 international organizations as of the end of last March.

This campaign involves all continents and all areas of the world; it was joined in widely by popular masses as well as personages of political, social, academic, judicial, press, religious and other circles.

Particular mention should be made of the fact that many Heads of Party, State and Government and other high-ranking officials took part in this campaign to express full support to the Korean people's cause of national reunification.

The statement was signed by the President and Prime Minister of Madagascar; the Presidents of Zambia and Benin; the Prime Minister of Zimbabwe; the Head of the Council of the Government of National Reconstruction of Nicaragua; the Minister of Foreign Affairs and Cooperation of Rwanda entrusted by the President; the former President and Prime Minister of Lebanon; and the former President of Portugal.

Signatures were written down also by the General Secretary of the Burundi Party of National Unity and Progress; the General Secretary of the Indian Communist Party (Marxism); the General Secretaries of the Bangladesh Nationalist Party and the Labour Party; the General Secretary of the Socialist Revolutionary Party of Ecuador; the General Secretary of the Spanish Communist Party; the General Secretary of the Swiss Independent Socialist Party; the General Secretary of the Swiss Progressive Organizations; the General Secretary of the People's Party of Panama; the General Secretary of the People's Progressive Front of Seychelles; and Party General Secretaries of many other countries. They were joined in by the Speaker of the Congolese People's National Assembly; the Speaker of the Guinean National People's Assembly; the Speaker of the Tanzanian National Assembly; the Speaker of the Zimbabwean Parliament; the Chairman of the Malagasy People's National Assembly; the President of the Palestinian National Council; and the former Speaker of the Portuguese National Assembly.

Thus, the signature collection campaign included 10 Heads of State and Government, former Presidents and Prime Ministers in 8 countries; 13 Party General Secretaries in 10 countries; present and former National Assembly Speakers in 7 countries; 830 Parliamentarians and Government Ministers in 13 countries; and 240 Mayors and Provincial Governors.

The campaign was conducted in an organized way amid the deep interest of the Parties, Governments and social organizations in respective countries. Individual persons, too, took an active part in the campaign.

In Madagascar a Member of the Supreme Revolutionary Council and the Chairman of the Malagasy National Committee for Supporting Korea's Independent and Peaceful Reunification held a press conference, and appealed for a signature collection campaign across the nation. The campaign was participated in by the Malagasy President and Prime Minister, the Chairman of the People's National Assembly, all members of the Supreme Revolutionary Council, all Government Ministers, the whole Deputies to the Assembly, and responsible officials of social organizations.

The Standing Secretariat of the Central Committee of the Democratic Party of Guinea decided to launch a nationwide campaign and issued relevant directives to the central and local Party, administrative and social organizations. Accordingly, the Speaker of the People's National Assembly, all Ministers of the Government and Provincial Governors and Party Secretaries wrote their signatures on behalf of their organizations and provinces.

A meeting was held in Burundi to appeal for a signature collection campaign. It was attended by high-ranking Party and Government officials and more than 1,000 people. In response to the appeal the General Secretary of the ruling Party of National Unity and Progress of Burundi added his signature to the statement on behalf of his Party and its 1,100,000 members, and the chiefs of all mass organizations, on behalf of the members of their organizations.

In Zimbabwe the campaign was joined in by the Prime Minister, the Minister of Education, the Minister of Mining Industry and other Ministers. Signatures were also affixed to the statement by the Deputy Secretary of the Zimbabwean African National Union on behalf of its 1.5 million members; by the Speaker of the Parliament on behalf of a hundred MPs; by the Secretary General of the Trade Union on behalf of its one million members; by the Deputy Secretary General of the Women's Affairs Department on behalf of its two million women; by the Chairman of the Students' Union on behalf of the entire students; and by the Chairman of the Journalists' Union in the name of the press.

A meeting was held in India, which was attended by MPs of the National Congress Party of Indira Gandhi and many other MPs and over 1,000 people. The meeting adopted a letter which called on the entire Indian people to participate in the signature collection campaign. Later, the Indian Communist Party (Marxism) and other political parties and social organizations carried out campaigns in all parts of the country. It was joind in by more than 200,000,000 people.

In Nepal, Nigeria and many other countries the organizations for friendship and solidarity with the Korean people held meetings and actively conducted the campaign.

In France, Switzerland and Portugal quite a few members of Parliament and mayors took part in the campaign.

Responsible officials of the World Federation of Trade Unions, the International Union of Students, the Organizing Committee of the International Mining Congress and many other international organizations wrote down their signatures on the statements, representing their membership.

The worldwide signature collection campaign proved that the great leader President Kim Il Sung's proposal for the establishment of the Democratic Confederal Republic of Koryo is the fairest and most realistic proposal which shows the shortest cut to the solution of the question of Korean reunification. The proposal greatly encourages the Korean people in their struggle for the country's independent, peaceful reunification, whereas it administers a heavy blow to US imperialists and their south Korean puppets who are perpetrating all sorts of aggressions and treacheries to the nation to perpetuate the division of Korea.

The Korean people treasure the support and solidarity of the world's people for their cause of national reunification. They are convinced that the governments, peoples, parties, and social organizations in all countries and international organizations that value justice and peace will strongly support and encourage their cause of reunification in the future, too.

The Korean people will definitely reunify their country by founding the DCRK through the united efforts of the whole nation, supported and encouraged by the people the world over.

One-Act Play at "Blue House"

According to a south Korean radio "Voice of the Revolutionary Party for Reunification", a farce was staged on March 5 when an "emergency ministerial consultation" was held at the "Blue House" (south Korean puppet president's official residence) in connection with the fact that the so-called "general-election proposal", the deceptive "unification proposal" made public by the traitor Chon Du Hwan on January 22, had proved abortive, rejected at home and abroad.

That day Chon Du Hwan made a lengthy incoherent speech. Among others, he said: "Politics should be double-faced. This is what the American advisors told me. The January 22 proposal was advanced to have dialogues and ease the anxiety of the public. But it has failed to produce desired results. We have a big headache now". Chon accused the "Minister of Culture and Public Information" for the fact that "the people have shown no reaction," and asked how he had disseminated the proposal to the public. In a fit of passion he blared: "Why can't the Security Planning Agency change the anti-government feeling of the public?" Also, he complained, "Our missions abroad cannot even hold press conferences properly. This is embarrassing. What's the Foreign Ministry's plan to win support from those countries?"

Each "Cabinet Minister" tried hard to find a loophole.

When prodded by Chon Du Hwan the traitor to answer, his "Chief Secretary" Li Bom Sok said, "The propaganda for the public was not conducted well, so that it apparently failed to gain the results expected at the outset." And he added that "things will improve if the whole press is set in motion even now to intensify the dissemination of the January 22 proposal."

The "Minister of Culture and Public Information" could not tolerate the "Chief Secretary's" attempt to shift the responsibility onto him. He declared, "To my mind nothing is wrong with its dissemination to the public," and retorted: "Throughout academic and press circles and even in government bodies, the rumour is afloat that the January 22 proposal and the model demonstration project were patterned after others'. I wonder if this has caused the problem."

Son Jae Sik who had been appointed "Director of the National Unification Board" two months before, resented, saying that he was "being hit for no reason." He counterattacked the "Minister of Culture and Public Information". "Why do you blame my Board? Don't you know that the unification proposal in question was prepared by the Chief Secretary when he was Director of my Board?"

The "Chief Secretary" was at his wit's end now. In fact, the controversial "January 22 proposal" had been drafted under his charge last summer when he was "Director of the National Unification Board," on orders of Chon Du Hwan. At the time Chon the traitor received a report "on comparison of national strength of north and south and prospects of the 80s" made by the "Unification Board" following the "June 5 proposal". So he issued the following instruction:

"Mention of dialogue and unification will increase the trend towards unification among the people. This will cause a greater trouble for us. The ROK and America have already agreed that the coexistence of north and south should be maintained through dialogue before unification through annihilation of communism.

"We will make sure that a fuss is made for dialogue and unfication outwardly to produce favorable impressions. But the Democratic Justice Party should not get involved in this; it should be fully prepared to build up the main force for confrontation and foster national strength inwardly. The Party should sponsor the 'hundred-year plan for unification through annihilation of communism.'"

In keeping with this anti-people operational plan of the traitor Chon Du Hwan, the arch-plotter and fanatic for national division, work was accelerated last year to map out a sham unification proposal and a genuine division proposal.

Meanwhile, the "Democratic Justice Party" made sure that a "proposal" not for unification but for "expansion of the strength of the Party as the main force for confrontation" was drafted in profound secrecy by a group of experts around the "Secretary General".

As is seen above, the "January 22 proposal" rigged up by the "Unification Board" was a propaganda to disguise the partitionists as advocates of reunification, and the "Democratic Justice Party's proposal for expansion of the Party's strength" was that for division, aimed at coexistence and confrontation between the north and the south. Therefore, this "proposal for expansion of the Party's strength" was treated with top secrecy. But it was exposed first so that Chon Du Hwan and his company stigmatized themselves as partitionists, and were put on the defensive. As a result, the "unification proposal" for propaganda, intended to be made public on the New Year's Day, was announced belatedly at the "Extraordinary Session of the National Assembly" held on January 22.

This Li Bom Sok knew very well, and he concluded that one of the reasons for the total public rejection of the "January 22 proposal" lay in the divulgement of the "Democratic Justice Party's proposal for expansion of the Party's strength", which is the "project for confrontation with the north". Hence, he thought that he should cause a change in the situation so that the "Secretary General of the Democratic Justice Party" would assume the whole responsibility. He criticized the "DJP Secretary General". He declared that "the present complicated situation has been caused by the fact that the Democratic Justice Party divulged the top-secret project for confrontation with the north to the paper *Kyonghyang Sinmun*".

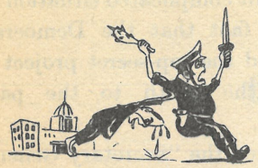
Chon Du Hwan asked the "Secretary General" who had authorized him to have the project carried in the press.

The "Secretary General" said positively that the "project for confrontation with the north was made public by *Kyonghyang Sinmun* of its own accord," and denied that he had offered any material or asked them to propagate it. The president of the newspaper was sent for then and there. He was given a full dressing-down. But he said that Chon Du Hwan had met him at the "Blue House" on September 27 last year. At this meeting, he claimed, Chon told him, "A new dialogue plan has been prepared to take an offensive against the north. But what is more interesting is the project for unification in the 2000's through annihilation of communism." Chon made a detailed explanation of it. Chon Du Hwan was quoted as saying, "Both the Government and the Democratic Justice Party do not intend to unify the country in a hundred or two hundred years to come." The president of the newspaper also referred to the details of Chon's instructions on carrying out a press campaign, taking their intentions into account. "How could we make public the matter in my newspaper if there was no such instruction?" the *Kyonghyang Sinmun* president retorted.

Struck dumb, Chon the traitor's face turned red and blue. He left the room in a flurry, saying over his shoulder, "We can't do anything because of the glib-tongued press."

This is a ludicrous farce, indeed.

Fallacy does not last long and injustice always fails. The Chon Du Hwan blackguards rig up and advertise deceptive "proposals" to pretend to be interested in reunification, but they will never be able to cover up their true colours as partitionists or frustrate the entire Korean people's aspiration for reunification.



Seoul, a City under Repression

It was my first Seoul visit after the "October 26 Incident" in 1979 (the murder of Pak Jung Hi). During the period there had been the massacre at Kwangju, and I had heard much about the tyrannical rule of the Chon Du Hwan regime. So I tried to be very cautious from the first day of my trip.

I hired a taxi at the Kimpo airport and went downtown. It was balmy day in early summer. But the landscape of the outskirts of Seoul which flitted past the car window seemed to be weighed down by something. The "martial law" had been removed, and yet, the citizens appeared somewhat cautious and watchful. This I could perceive from their faces and the way they walked.

The taxi driver recognized that I was a Korean resident in Japan and started talking to me. I was so cautious that I spoke in monosyllables. And he grumbled about his hard life.

It happened that I was run out of cigarettes, so I opened my brief-case and took out a package of cigarettes.

A little later I alighted from the taxi near my nephew's in order to buy some cookies for his children. I walked some distance to find a confectionary when all of a sudden three plain-clothes police surrounded me and took me to a police station. They deprived me of all my belongings and started beating me. I asked them why they hit me.

"Don't feign ignorance, you crook," they blared and continued to strike at me.

They asked me why I was carrying a north Korean book with me. And they produced from my brief-case a book I had bought at the request of my nephew. He had sent me a letter asking me to get him a book on shipbuilding techniques. So, I had bought a book written in Dutch. I wrapped it with a piece of paper, on which I had written "Choson Kisul" or Shipbuilding Techniques, so that it would not get mixed up with other things I was carrying with me on my trip. ("Choson" also means Korea and this word is used only in north Korea to mean Korea, whereas in south Korea they use "Hanguk" for Korea and never use "Choson"—Tr.)

When I was taking out the package of cigarettes in the car, the taxi driver had seen through the mirror the wrapped book with the word "Choson" on it, and he had concluded that it must be a north Korean book since it had the north Korean word on it. He was a secret agent of the police.

Because of the Dutch book I became a jailbird for the first time in my life. The jail was full of "political prisoners" most of whom had been arrested on the charges which they themselves didn't know like me.

I found out later that Seoul is infested with police, special and secret agents apparently in ratio of one to every few square metres. In south Korea are nearly 200 police stations with several thousand sub-stations and police boxes under them, hiring more than 480,000 people. On top of this, the "Agency for National Security Planning" has a similar number of agents. If those of the "Army Security Command" are added, they number far more than a million, and the population is under their permanent watch. That's why they could even spot the word "Choson" in a brief-case.

Only after the Dutch book was checked by a person who knew Dutch and it was confirmed that "Choson" didn't mean north Korea but "shipbuilding", was I set free.

It was evening when I visited a professor, my only friend to whom I could open my heart. He was delighted to receive me. As he ushered me into his study he gestured to me not to speak by bringing his forefinger to his mouth. I thought there might be a guest in the next room, and I asked him in undertones if someone had come. The professor whispered to me to be careful because while he was absent in the day, some unidentified fellows had come, and they might have installed a tapping gadget somewhere.

Shudder ran through my spine. I was quite worried since I had had a hard time because of the "Choson Kisul" incident. I thought it was intolerable that one could not say what one wanted to say at one's own home though under fascist rule.

The professor promptly turned on the radio and took me over to a tiny room which seemed rather safe.

When I mentioned the unexpected trouble I had had on my arrival in Seoul, the professor was astonished, saying that something awful might have happened to me. And he added that I was lucky because nowadays even the innocent were hanged once the police caught them and insisted that they were guilty.

I asked him questions I had been so anxious to ask. He had been unable to take even his close neighbours into his confidence. Now that he was with me, he talked and talked on end. I can't write here all that he told me. I will just touch briefly on "purification education."

Through what they call "purification education" the Chon Du Hwan puppets subject everybody to violence.

The "purification education" is extra-legal violence under the pretext of "wiping out social evils". They arrest any people as "hooligans". They include "vicious lawyers" and "vicious men of the press", as well as professors, students and workers. Some of them are dealt with at civilian investigation agencies and others are transferred to the army for "purification education". By "vicious" they mean not that the accused are guilty of any fraudulence but that they do not obey power. Numberless students are informed against and taken away for "purification education". They are not brainwashed but baptized with violences. Thugs step on and crush the victims' fingers, beat them all over until they are half dead. The workers who protest against their dismissal are dragged to investigation agencies and forced to seal letters of resignation before they undergo "purification education". Through forced running, collective training, "security propaganda" and incessant beating, the victims suffer continual pains so that they have no time for thinking about anything. Few of them return alive. Anyone who happened to be released are prohibited from revealing what he has experienced during the education. Should he reveal it, he is arrested again and gets killed.

Nobody can tell who would be arrested for "purification education" and when.

The professor said that this "purification education" and the repression of speech are two major savageries perpetrated by the Chon Du Hwan regime at present, and that there are centres for this education in addition to ordinary prisons.

Shaking hands with him, I told him that I would telephone him to make an appointment with him. He was dismayed and said that every telephone call was tapped.

Seoul, a city under repression, is a "frozen zone". Everything is frozen. I was told by my nephew and I myself witnessed that the "meditation" hour starts at 6 p.m. every day, during which time people are forced by the Chon Du Hwanites to pledge their "loyalty" to their regime. At this hour, however, everybody, young and old, pledges himself not to forget the crime of Chon and his ilk who stained Kwangju with blood and the grudge of their parents, brothers and sisters massacred by the blackguards.

Such is what I witnessed in Seoul, a city under repression.

(This is an impression of south Korea written by Kim Song Hwan, south Korean resident in Japan—ed.)

Grave Financial Scandal in South Korea

Sometime ago a grave financial scandal took place in south Korea. On May 22 the Organizational and Propaganda Department of the Central Committee of the Revolutionary Party for Reunification in south Korea, published an open letter entitled "The Greatest Ever Scandal Involving Power", to clear up the truth about a big scandal of the south Korean privileged circles backed by the Chon Du Hwan military fascist junta. Follows the summary of the open letter.

Nowadays the financial scandal of Li Chol Hui and his wife Chang Ryong Ja is shaking south Korea. This case exposes to the whole world the true colours of Chon Du Hwan and his cohorts who take illegalities and corruptions as their basic means of survival.

Everybody says that the scandal is not the case of Li Chol Hui-Chang Ryong Ja, but that of Chon Du Hwan and his wife Li Sun Ja.

The Full Story of the Scandal and Its Consequences

The check scandal of Li Chol Hui-Chang Ryong Ja which involves the Blue House, the headquarters of corruption, is the greatest fraud since the establishment of the south Korean regime.

As for Li Chol Hui, he was army general before, and has been on good terms with the traitor Chon Du Hwan since the days of military service. Former deputy chief of the south Korean Central Intelligence Agency (KCIA) and member of the "National Assembly" from Yujonghoe, he has a quick eye to his own interests and is an expert in plot-breeding. Chang Ryong Ja, younger sister of the wife of Li Gyu Gwang who is uncle of Chon Du Hwan's wife, is a skilled swindler.

The recent check scandal of this couple is the height of irregularity, corruption and swindle unprecedented in its scale and methods.

The checks issued by them through swindle under the patronage of the traitor Chon Du Hwan from February last year to April this year, reached the astonishing sum of 711, 100 million *won*. The money used for their fraud amounted to 640,400 million *won*. And the money they obtained through debenture dealings and check swindle was 180,100 million *won*.

The checks they had issued reached a tremendous amount—1.5 times as much as the 1970 "government" budget and 6.6 per cent of the 1981 issue of the south Korean currency.

Those involved in this terrific case are the traitor Chon Du Hwan, the greatest authoritarian imposter, and his wife Li Sun Ja; Li Gyu Gwang, Chon Du Hwan's wife's uncle and former president of the Taehan Mining Promotion Corporation; Kwon Jong Dal, Secretary-General of the Democratic Justice Party; Ra Ung Bae, Finance Minister; Li Gyu Song, Assistant Finance Minister, and other members of the ruling circles and many leading bank officials.

Not only biggest in scale, this scandal case is the specimen of intelligence and viciousness in its methods.

The swindlers first of all selected the enterprises hard up for funds. They pretended to own tens of milliards of *won* and acquired the latter's credit. Then the former received from the latter checks amounting to tens of milliards of *won* or several times as much as their debenture bonds.

They bribed the bankers, who loaned out huge amounts of money to the enterprises concerned.

They also convinced their counterparts of their authoritarian backing and engaged in the debenture dealings without any worries.

Li Chol Hui and Chang Ryong Ja changed the checks thus obtained into cash in the bond market and deposited the money in banks. Then they let the banks loan again to the enterprises concerned and dumped a stupendous amount of bank loans in the bond market within a few hours, on the guarantee of bogus checks received from the said enterprises. This swindle was done in an abominable way. While placing a fabulous sum of money secured through such intelligent and vicious methods in the secret accounts of Chon Du Hwan and his wife Li Sun Ja who backed their check fraud, the imposter couple squandered the ill-gotten money for luxury, pleasure-making, extravagance and dissipation.

These swindlers transferred a huge sum of illicitly amassed money to foreign countries to prepare for a dire emergency—the downfall of the Blue House.

This scandal has entailed serious consequences on financial and business circles.

Because of the freezing of the bond market caused by the check scandal, small and medium enterprises are on the verge of total bankruptcy. As a result of this scandal, shares fell in prices and the security market was plunged into great confusion. Thus, the whole economic life is at a terrible crisis.

Export stagnation is being aggravated and the foreign credit of south Korean economy is dwindling in geometrical progression.

The dependent south Korean economy with heavy stress on export is now going headlong towards bankruptcy.

Curtailment of operation and bankruptcy of enterprises caused by financial difficulty, have resulted in increasing wages in arrears. Mass dismissal threatens the life of the working people who are already in dire straits.

The Background of the Scandal and Its Wirepuller

The mastermind of the unprecedented scandal is none other than Chon Du Hwan the traitor. Since the first days of his advent to power, this traitor dreamed of being the richest man in the world. He employed all possible shameless and intellectual methods to secure inexhaustible resources for illicit accumulation of wealth. These methods baffle human imagination.

To back up this unheard- of scandal, Chon Du Hwan set in motion personal, administrative and party authority through his relatives.

Behind this case of fraud are Li Sun Ja, Chon's wife, and her uncle Li Gyu Gwang, former president of the Taehan Mining Promotion Corporation.

In this scandal produced in the vortex of fraud and deceit Li Sun Ja acted as a catalyst that conveyed her husband's orders and her uncle Li Gyu Gwang as the chief of staff who carried out the swindler couple's directives.

Chon Du Hwan made Li Gyu Gwang back up loan dealings of Chang Ryong Ja by putting pressure on banks and enterprises tacitly in the capacity of the uncle of the President's wife.

The traitor Chon Du Hwan did not hesitate to use his administrative authority to help Chang Ryong Ja's debenture dealings.

The Ministry of Finance and the Ministry of Commerce and Industry exerted strong influence for Chang Ryong Ja behind the scene.

The leading character who acted in the background as an authoritarian expert was Assistant Finance Minister Li Gyu Song who has the financial world under his thumb.

Chang Ryong Ja's manoeuvres were also actively supported by the Democratic Justice Party, party of Chon Du Hwan.

Kwon Jong Dal, former Secretary-General of this party, is the main character who backed both openly and secretly the Chang Ryong Ja's adventure, exercising party authority under directives of Chon Du Hwan. Through his party members active among the upper crust of financial, business and administrative circles, he strongly supported Chang's debenture dealings and irregular financial transactions so as to open up a new channel for political funds.

According to doctored data officially released by the public prosecution authorities, the money misappropriated by those involved in the recent scandal comes up to 289,000 million *won*, of which Chang Ryong Ja and her husband swindled 180,000 million *won* and the Chang's elder sister's husband Li Gyu Gwang 5,000 million *won*. The remaining 100,000 million *won* went into the private cash box of Chon Du Hwan and the secret safe of the Democratic Justice Party.

Irregularity and corruption are in the nature of Chon Du Hwan. If he has not these attributes, he is not Chon Du Hwan.

The traitor Chon Du Hwan's fraudulent practices reached their zenith after his rising to power.

Following the May 17, 1980 fascist outrage whereby the traitor Chon Du Hwan bluntly declared his usurpation of power, he arrested 37 old politicians by branding them as illicit authoritarian money-hoarders, and through intimidation and blackmail he took away 200,000 million *won* from them, out of which he squandered 41,000 million *won* as political funds and appropriated the remainder or 160,000 million *won* to himself.

Particular mention should be made of the fact that Chon grabbed 500,000 dollars out of the money kept abroad by former dictator Pak Jung Hi, which he had expropriated from the people during 18 years of his rule.

Last year he furnished to comprador enterprises preferential loans from the "national treasury" formed by the taxes collected from the people, and received commissions amounting to 20 million dollars.

When making a contract to import 200,000 tons of rice from the International Pacific Rice Cleaning Corporation in the US last year, Chon Du Hwan and his ilk set a price 33 per cent higher than the world market price, which entailed an extra payment of 12 million dollars out of the imported rice of 110,000 tons.

Besides, he was connected with the case of the Hanguk Tyre Co. Ltd. 's profiteering, the case of the low-quality briquette, Pak Se Jik bribery case, etc.—various cases of corruption, great and small, through which he amasses his personal wealth.

In his "May 17 commitment," he vociferated for "cleaning-up corruption" and "liquidating the old-age leftovers", but, in fact, he is the greatest bureaucratic comprador plutocrat and the chieftain of corruption.

The recent financial scandal, too, is a scandal of Chon Du Hwan-Li Sun Ja camouflaged with Li Chol Hui-Chang Ryong Ja.

Attempts to Hush Up the Scandal Were of No Avail

The scandal now called the "fraud of Chon Du Hwan-Li Sun Ja" has raised a serious problem directly associated with the fate of the Blue House.

Well aware that the Blue House is faced with a terrific end, the Chon Du Hwanites are making desperate efforts to retrieve the case.

The scheme the Chon Du Hwan group invented is to lay down a smoke screen through procurators' investigation and stage a farce of announcing the results of the fabricated investigation.

When the scandal was brought to light, he ordered the police and members of the Agency for National Security Planning that those who spread reports against the government in connection with the check case shall be punished irrespective of their posts on the charge of being spreaders of sensational rumours.

The appeasement activities of the Chon Du Hwan junta to conceal the check scandal came to the fore when they staged what they called roundup campaign and shake-up.

But the people will not be cheated by Chon Du Hwan's clumsy tricks.

The collapse of the tyrant accompanied by corruption is inevitable.

MOTHER'S SORROW

While scanning a newspaper this morning, my eyes suddenly rested on a story.

It was about a south Korean radio report that south Korea has many deserted babies who await helping hands. A baby was reported to have been found, wrapped in a small quilt outside the wall of a building not far from the "Silla ceremony hall" at the crossroads of Chongryang-ri, East Gate Ward, Seoul. Nobody knows its name, birthday and address. In its bosom was a scribbled message which said, "Save this poor baby, please."

My heart ached at the thoughts of its mother, who might have written that note with scalding tears in her eyes after suckling it to a sleep, and of the little creature who might have wailed itself blind with its tiny hands frozen in the cutting wind of dawn. This is not a rarity, however.

A few days ago, a one-month-old suckling was found on the Miari Pass in Seoul and aggrieved passers-by and those who were told about it.

The "child-abandoning" has now become a common phenomenon in Seoul, Pusan, Taegu, Inchon, Chungju and elsewhere in town and country.

Who is to blame for this? Not south Korean mothers, of course.

There is no mother on earth who does not love her child and does not wish it a happy future. From ancient times mothers regard it as their greatest joy and sacred right to give birth to their children and raise them.

The tragic situation in south Korea is wholly a product of south Korean society, the wicked society which appeared on the earth as the "cancer" of the 20th century.

South Korean people are in an appalling situation. They have no food and job. And many of them, deprived of the right to live and means of living, kill themselves, leaving their children in the cursed society. It is also reported that many mothers, unable to bear the pain of seeing their little ones cry for food, commit suicide with them.

This is how matters stand. But the Chon Du Hwan military fascist clique is bleeding people white to maintain their regime and prepare for another war. How can we forgive such traitors to the nation?

I am overwhelmed by pity for south Korean children dying every day, and by indignation against the enemy of the nation, who ruthlessly nip the flowers in bud.

Many south Korean mothers can remove their sorrow and bring up their beloved children under their own care when the colonial fascist military rule is terminated and a democratic society is built for the people.

Kim Sun Jik

Essence and Distinctive Features of Fair International Financial and Monetary System

The great leader President Kim Il Sung said:

"By firmly uniting and fighting resolutely under the banner of anti-imperialism and independence, the peoples of the third world will shatter the old international economic order set up by the imperialists, establish a new international economic order that will guarantee complete equality and independence and build an independent, rich and strong new Asia, Africa and Latin America free from exploitation and plunder."

The fair international financial and monetary system means an independent financial and monetary order established by developing, new-emerging countries.

The essential feature of a new, fair international financial and monetary system is to guarantee equality and independence. Guaranteeing equality under this system means that each member nation has equal qualifications, rights and duties.

Under this system all member nations, irrespective of the size of their territories, population and contributions and the date of their affiliation, have equal duties and rights and privileges are not granted to a country or a few countries only.

Guaranteeing independence is the fundamental feature of the new, fair international financial and monetary system.

Guaranteeing independence under this system means that national states shape and execute independent financial and monetary policies which conform with their specific conditions and interests and that the fair international financial and monetary organizations formed by them, too, carry out all their activities for their independence. In other words, it means that developing countries establish independent financial and monetary policies and carry out external activities on their own faith and judgement in accord with their national interests and specific conditions in relations to international financial and monetary organizations or to other countries.

Independence and equality here are closely linked up with each other. Equality is guaranteed by independence, and it is the basis of independence.

The fair international financial and monetary system is fundamentally different from the old one.

This is found in the Solidarity Fund of Non-Aligned Countries in the making and the existing African Development Bank which are radically different from the International Monetary Fund, the International Reconstruction and Development Bank and the Asian Development Bank, representative old international financial and monetary organizations.

First, the objective of the fair international financial and monetary system is basically different from that of the old one.

The great leader President Kim Il Sung said:

"...the third world countries make the establishment of a new international economic order their most important task. Their endeavours to set up a new economic order are aimed at putting an end to the unbounded exploitation by capitalism and imperialism."

The old international financial and monetary system is aimed at intensifying the imperialist and colonialist aggression and plunder of oppressed peoples and peoples of developing countries and bringing more profits to imperialist monopolies. But the new, fair international financial and monetary system is aimed at protecting developing countries from imperialist plunder and ensuring their cooperation in the financial and monetary field so as to promote their socio-economic development.

Article 4 of the rules of the Solidarity Fund of Non-Aligned Countries provides that the purpose of this fund is to promote cooperation and mutual assistance between member nations for their economic and social development.

As regards its main purpose the International Monetary Fund stipulates that it shall promote international monetary cooperation through a standing body for consultation and cooperation. This is a lie. Its aim is for the US imperialists to guarantee high profits to monopolies.

The cunning American imperialists established the International Monetary Fund in the name of "cooperation" to overcome difficulties created in obtaining high monopoly profits by the great confusion and bankruptcy of the imperialist economy and monetary system caused by the failure of the gold standard, a serious inflation and competitive currency devaluation on an international scale before the Second World War.

Second, the new, fair international financial and monetary system is fundamentally different from the old one in the principles of operation.

The old international financial and monetary system is an unequal financial and monetary order controlled and run by great powers according to their contributions. But the new system is a democratic order. According to Paragraph 5, Article 12 of the IMF agreement each member state has 250 basic votes and one additional vote for each 100,000 SDRs contributed.

As of April 1979, the US possessed 21.53 per cent of the total SDR contributions—8,405 million SDRs—and 84,300 votes. Seven imperialist states contributed 58.71 per cent of SDRs and had 198,300 votes, whereas over 100 developing countries contributed 22.77 per cent and had an insignificant number of votes. This shows that in reality the American imperialists have the last say in the IMF.

In the Solidarity Fund of Non-Aligned Countries, however, each member state has only one vote. So, no member state can control the fund.

Also, the new international financial and monetary system is operated with no strings attached on the principle of mutual accommodation and cooperation, whereas the old system is run on the principle of the strong preying on the weak and of large and developed countries invading and subjugating small and less developed countries.

Third, the new international financial and monetary system is fundamentally different from the old one in the creation and possession of funds. Under the fair system the capital of the international financial and monetary organizations is created with part of national incomes paid by member states. It is owned by these organizations and used for economic exchange and cooperation between member states.

According to article 6 of the rules of the Solidarity Fund of Non-Aligned Countries, the fund is created first, with equal contributions made by member states at the time of its inception; second, with voluntary contributions from member states; third, with money from member or non-member states; and fourth, with the earnings through the operation of the fund and from other sources.

Oil dollars can be used as the fund of the fair international financial and monetary organizations. This money was 59,250 million dollars in 1974, 193,500 million dollars in 1978 and 236,000 million dollars in 1979 and will increase to 550,000 million dollars in 1985. The oil-producing developing countries are offering this amount of money to developing countries.

On the other hand, the funds of the old international financial and monetary organizations are part of the budgetary revenue from various taxes squeezed out of working people by imperialists for monopoly capitalists. The funds are monopolized and controlled by those countries which have large state budgets.

Increasing Solidarity and Cooperation Among African Countries

Many African countries are showing increasing aspirations for greater solidarity and cooperation in the building of a new life and new society under the banner of independence against imperialism.

The great leader President Kim Il Sung said:

"Strengthening unity and cooperation among the third world countries is an important guarantee of victory in the revolutionary cause. Only by assisting and supporting each other in firm union can these countries frustrate the aggression and subversive acts of the imperialists, consolidate national independence, and successfully solve the difficult and complex problems arising in the course of building a new society."

For African countries which have risen up in the building of a new life it is especially important today to strengthen their solidarity and closely support and cooperate with each other. This they know quite well through their experience of life, and they are not only firmly united politically but also closely working together in economic, technological and cultural spheres.

In the Angolan capital there was an international conference of solidarity with the struggle of Arab and African peoples. It was attended by 200 delegates of political parties, social organizations and national liberation organizations from more than 60 African and other countries.

The delegates discussed specific ways and means of increasing Arab-African cooperation, unity and solidarity in the common struggle against imperialism, colonialism, Zionism and racism and expressed full support and strong solidarity with the struggle of the Arab, Namibian and South African peoples for freedom and independence. The conference unanimously adopted the action programme on strengthening mutual solidarity and the national liberation movement and other documents.

Meanwhile, those who attended the summit meeting of East and Southern Africa held at the Zambian capital strongly demanded that the economic structure of colonialism should be eradicated and that a fair new international economic order should be established. The meeting decided to set up a preferential trade zone for East and Southern African countries.

Earlier in Ethiopia there was a meeting of ministers of industry of African countries, participated in by delegates of 35 African countries and some regional and international organizations.

Some time ago, the member states of the coordinating meeting for the economic development of independent states in Southern Africa got together. They considered means for developing regional cooperation and solidarity and took appropriate steps. The meeting sharply denounced the South African racists for their moves against the African frontline states and expressed full support and solidarity with the struggle of the Namibian and South African peoples.

Not long ago Nigeria and Gabon concluded an agreement on economic, scientific and technological cooperation, Algeria and Zambia an agreement on bilateral trade relations and Mali and Ethiopia an agreement on cooperation in air transport.

In addition, many African countries are taking practical measures for developing bilateral and multilateral cooperation and interchange in economic, scientific and technological, cultural, press and other fields.

Solidarity and cooperation ever increasing on the African continent contribute greatly to the independent development of the countries there, the building of a new society and the African people's cause of complete liberation of the continent.

People Carve Out Their Destiny by Themselves

Some time ago we visited India. We were greatly impressed by the hard-working Indian people who build a new life under the leadership of Prime Minister Indira Gandhi.

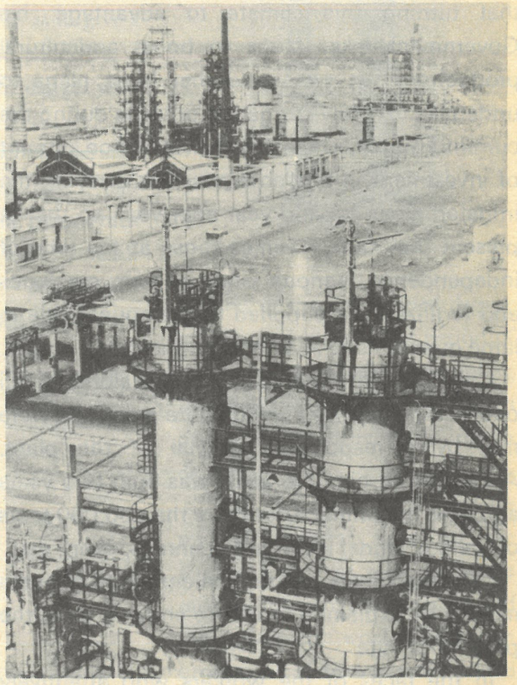
Construction was under way in the time-honoured city of New Delhi, so that its looks were changing every day. Fresh successes were daily registered at the construction sites of a stadium, a hotel and sky-scraping apartments.

Not far from our quarters, two large viaducts were under construction. As the high piers were welded, the sparks fell on the ground like confetti; trucks were bringing in building-materials; and bulldozers chugged on. We could feel the strong pulse of India which seethes with the building of new society.

On one of the construction sites an Indian official said to us: "We are convinced through our own life that we can consolidate the country's independence won at the cost of our blood and achieve national prosperity, when we take our destiny in our own hand and work it out by ourselves. We builders are bestirring ourselves to finish the construction ahead of schedule with their own talents and efforts."

The Indian people put an end to their history of ordeals and attained the independence of their country. Today they score great successes in the building of a prosperous new society. The secret lies in the fact that they believe in their strength. We could perceive this while touring many places of India.

The Nehru Museum located in the heart of New Delhi graphically illustrates the history of the Indian people's struggle for freedom and liberation. There were a picture of angry Indians rising up against the colonialists, a photo showing walls riddled with bullets and other exhibits. They all sharply accuse colonialists of their brutal atrocities. At the same time, they induce the Indian



Part of an oil-processing plant

people to strengthen their resolve not to repeat the destiny of bitter colonial slavery.

The history of sufferings undergone by the Indians and their glorious struggle taught them the truth that nobody brings them independence on a tray and that it can be achieved only through their own struggle. Still today their hearts are pulsating with this truth, which helps them to gain brilliant successes in their endeavours for the independent development of the country and the building of new society.

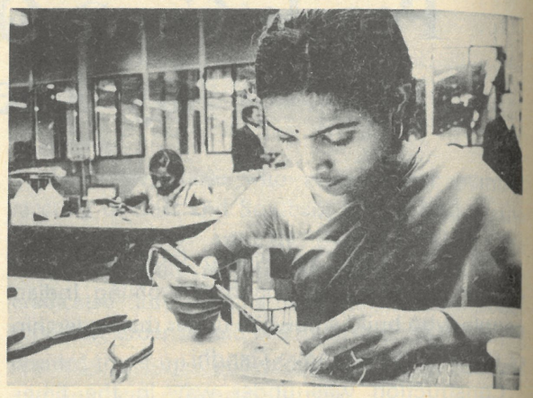
We visited a tool plant. Our car left New Delhi and sped towards the southwest along a road which lies across a vast plain. We watched green wheat fields, ripening barley fields and harvested fields slip by the window.

Our guide said, in India the temperature does not drop below 10 degrees C. even in a month when the average temperature falls lowest, so crops grow and ripen all the year round. He noted that turning this climate to advantage, his Government takes steps to boost agricultural production. We were told that India plans to undertake extensive irrigation projects during the current Five-Year Plan and makes a large amount of investment in this enterprise. As a result, the irrigated areas expand year after year, so that at present they are 2.7 times those at the time of independence. Various kinds of farm machines and fertilizers are supplied to the countryside in large quantities so as to boost agricultural output.

Chatting with the guide, we drove along for full one hour, when we arrived at the plant. We were met by a responsible official of the plant. According to him, the plant was built two years ago, and it manufactures more than 50,000 tools of various kinds, including spanners, every day.

"The machinery and equipment are all of home make," he explained to us. He showed us to the production site.

In the faces of the workers who attentively polished tools, or did plating with utmost care as if



At an electronic factory

handling industrial art wares, we could read their will to advance by their own efforts. The plant was carrying out an expansion project to switch over all production processes to an assembly line and augment its productivity. When the project was finished in a few months, production would increase sharply, the official said.

"Our plant can be called a factory of self-reliance in India. We are keenly feeling the vitality of self-reliance in practice" said the official, when parting with us.

Through our inspections of many places we could fully realize the stamina of the Indian people who march onward along the road to independence. We became convinced that they would register greater successes in building a thriving new society.

Hong Hwan Gi

Do You Know?

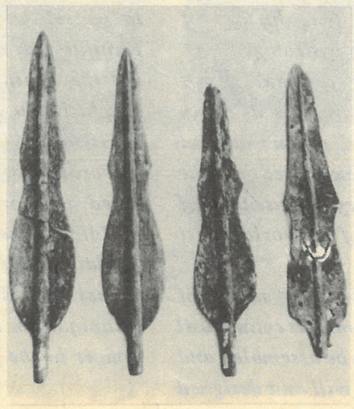
Pipa-Shaped Dagger and Narrow Brass Dagger

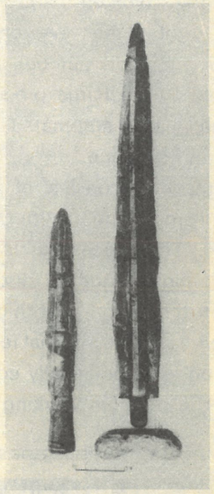
The pipa-shaped dagger is a bronze dagger made in the early period of Kojoson, the ancient state which once existed in Korea. It was made about 3,000 years ago and used for hundreds of years thereafter.

The dagger's body has a ridge in the centre and blades on both sides of the ridge. It is sharp and durable. The haft is separable. The haft and its head are elaborately embossed with various patterns, forming a good combination of decoration and utility. This dagger developed later into the narrow brass dagger.

The narrow brass dagger started to be used from about 2,500 years ago and was widely used for about 400 to 500 years as a typical weapon in our ancient states. Its body is narrower than the pipa-shaped dagger, and it looks sharper. Its body is somewhat thicker. The blades have grooves so as to give a heavy wound to the enemy at a thrust and pull out the dagger with ease.

Like the pipa-shaped dagger, the narrow brass dagger has a haft consisting of separable parts which are much more elaborately made than those of the pipa-shaped dagger's haft. It carried forward the features of the pipa-shaped dagger widely used in the early period of the Kojoson era, while developing its form and detailed work of its haft to perform better functions as a dagger.





These two kinds of daggers are precious cultural assets of the Korean nation as they show the military ability of our ancestors and the advanced workmanship in bronze and formative arts attained by them.

News

Automated Die-Processing Machine

Recently workers and technicians of the Automation Designing Station put out a programmed discharge-processing machine, an automated die-processing machine.

The machine consists of a program, processing cutter and dynamo. The processing is done through high-frequency discharge between the jig made of thin rare-metal wire and the material fed. The operation is automatically controlled by the program working like a digital computer.

What is characteristic of this machine is that it works with a high degree of precision and efficiency and needs no secondary processing.

If used in processing press die, the machine is seven to ten times more effective than the conventional machine and renders the die durable over ten times, dispensing with tens of thousands of mandays of labour and many machine tools a year.

A New Section to Produce Man-made Fur

Workers, technicians and the three-revolution team members at the Pakchon Silk Mill recently established, with the help of researchers on the Textile Institute, a new section to produce man-made fur and started the production. They make the artificial fur at a cheap cost from a raw material abundant in our country.

The fur is rich in colour variety, downy and hair proportionately arranged and looks soft. It is also very light.

World's First Rain Gauge

Korea has a long history of meteorology and hydrology.

From remote ancient times Korean ancestors used rain gauges. A model of our ancient rain gauge is exhibited at the Central History Museum of Korea, a model of the world's first rain gauge.

The rain gauge is made of copper or cast iron. It is cylindrical in shape and can be assembled and disassembled at will and designed to be set on a stone pedestal. Rainfall was recorded by measuring the depth of the rain water caught in the cylinder.

Historical records show an elaborate rain gauge manufactured in Korea already in the middle of the 15th century, and explain its size and form. This proves that Korea had advanced techniques in manufacturing rain gauges in the preceding period.

No. 29942

Labour Heroes Born of Pyongyang Textile Combine

Labour Heroes on their way to the workplace with their colleagues

Li Hwa Sun, secretary of the primary Party committee

Li Jong Sun, head of the silk spinning shop

Labour instructor Yun Gyong Hui

Kim Bok Sil, deputy secretary of the primary Party subcommittee

Kim Jong Sun, head of the 4th workteam of weavers with sucklings

Ko Yong Suk, labour-safety instructor

Kang Chung Sil, head of the 2nd spinning shop

These Labour Heroes are daughters of the workers, peasants and other working people, who were humiliated and maltreated before. Under the socialist system of the DPRK they became masters of the country and masters of factories and production, and they developed to be proud management officials in the embrace of the Party and the leader. Labour Hero Li Hwa Sun is the secretary of the primary Party committee of the Pyongyang Textile Combine. As a child she roamed hopelessly about the hellish land of south Korea, before she had been carried into north Korea on the knapsacks of People's Army soldiers during the temporary retreat (September-October 1950) of the Korean war. Later, she found the real bliss of life in her work. Under the warm care of the great leader President Kim Il Sung she grew up to be the initiator of the operate-many-machines movement, Labour Hero, and Deputy to the Supreme People's Assembly of the DPRK. And, now, she works as a Party official.

Women account for more than 80 per cent of the employees in her combine. And it has many women with unweaned babies.

So, the Party and the Government show especially kindly care for the workers. Therefore, they are adorning reel after reel of silk with loyal devotion to the Party and the leader. They take the lead in attaining the production goal of 1,500,000,000 metres of cloth, to be achieved in the near future, in order to repay the kindly care of the great leader and the glorious Party that brought them a worthwhile life and unbounded honour and happiness.

Kim Sun Hui, deputy head of the 4th weaving shop

Yom Jong Suk, a workteam leader

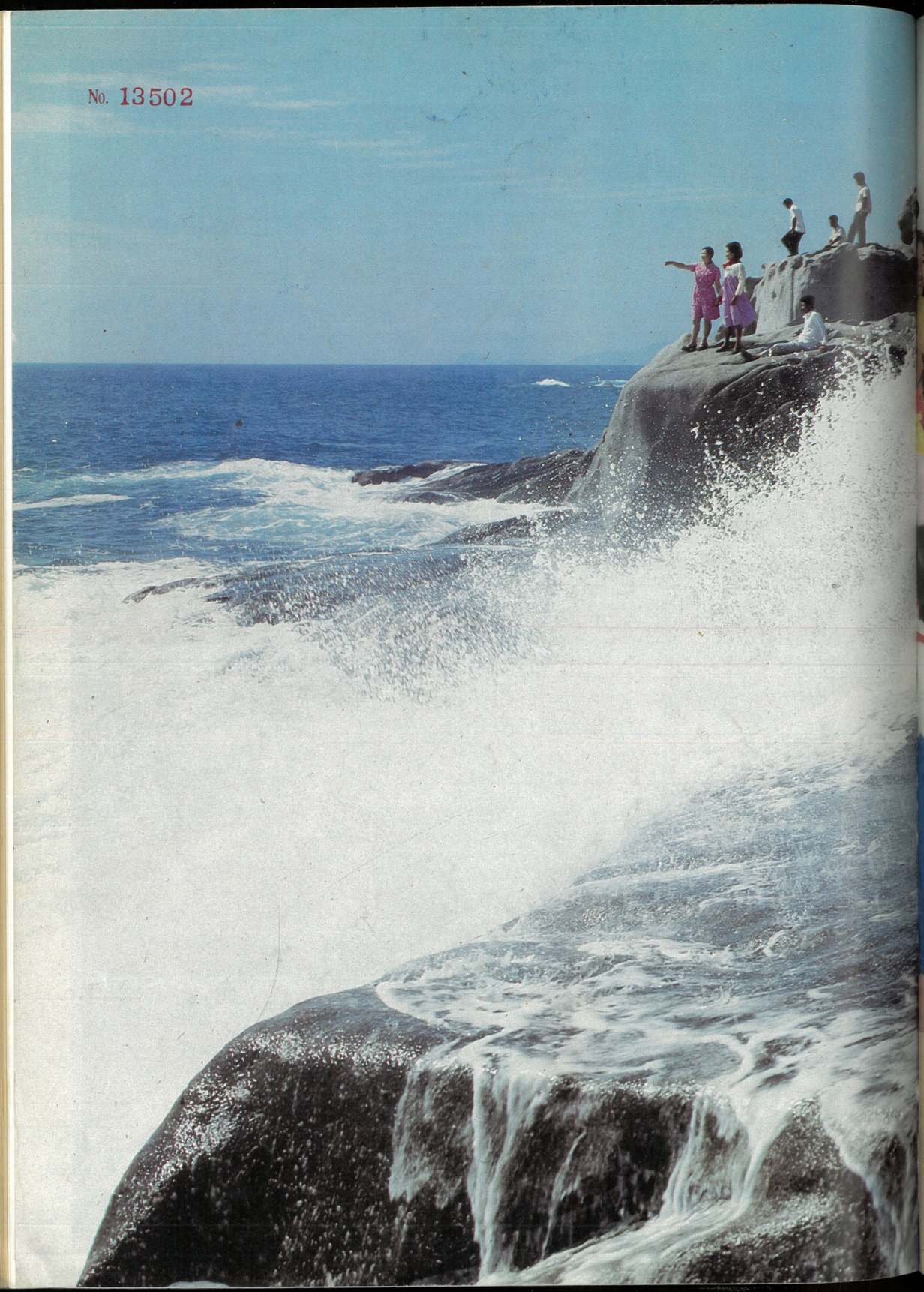
Spinner Kim Bong Rye

Ho Gum Son, deputy manager
of the twisting shop

Shop manager Chu Byong Son

Labour Heroes meet frequently to exchange their experience

No. 13502



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Korea Today

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